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SB
HUGO





HINTS
AND
REFLECTIONS
FOR
RAILWAY TRAVELLERS AND OTHERS;
OR,
A JOURNEY TO THE PHALANX.

BY MINOR HUGO. pseud. of

Luke James Hansard?

IN THREE VOLUMES.

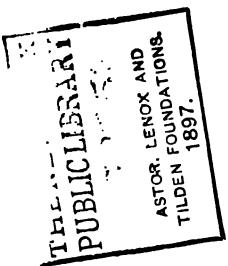
VOL. I.

LONDON:

GEORGE EARLE, 67, CASTLE STREET,
BERNERS STREET, OXFORD STREET.

MDCCCLIII.

DUPLICATE
TO BE KEPT.



ASHBY DE LA ZOUCH :—W. AND J. HEXTALL, PRINTERS.

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The reader will doubtless remark and perhaps condemn, the apparent discrepancy which subsists between this and the two subsequent volumes, in the use of the singular number by the Author in the first, and the plural "we" in the second and third volumes. The facts are these: it was the Author's intention, at the commencement of the work, merely to publish a small pamphlet, containing a few brief hints; the work was begun at a time of much affliction and deep mental suffering, more as a relief from thought than from any other motive; after the first volume was sent to the press, the subject was resumed, and it was not until a considerable portion of the first volume was in print, that the idea of publishing for general circulation was entertained, the primary idea of the Author being only to print a few numbers of the first volume for private distribution. The Public will therefore be pleased to accept this explanation of what might in its absence be considered an unpardonable incongruity.



PREFACE.

IN times like the present, when confusion unprecedented usurps the dominion in society, when our Rulers honestly and candidly confess they see no tangible mode of remedying, temporarily even, the distress they acknowledge to exist, when our Clergy, our Lawyers, every body indeed, says we are going to destruction headlong ; and all complain of the evils of society as at present constituted : when the press teems with publications on “Political Economy,” “Facts versus Theories,” new “Systems of Pounds, Shillings and Pence ;” and, not volumes, but *tons* of Chartist Tracts, &c. &c. : and none, no not one, of the philanthropic authors of these multifarious books can discern a single visible ray of hope beaming through the ponderous cloud which now appears to overshadow the destinies of Old England ; that man may surely be forgiven

who steps forward and, with “unfeigned submission and self mistrust,” (genuine diplomatic terms these,) ventures to offer a few suggestions for a partial, at least, alleviation of the complicated mass of social evils under which the nation groans.

Some such task as this have we therefore imposed upon ourselves, and we have undertaken it the more readily from the hope that we shall be able to wipe away the stain which has been cast upon our intentions by those mistaken friends who, in their eager zeal, have stigmatized us as “Jesuits,” “Socialists,” “Puseyites,” “Agents of Satan,” in short, every thing we hold to be most villainous and abhorrent, most to be avoided and guarded against. To this end we have plainly, and without disguise, made some remarks upon a few of the most glaring evils of our present system; and, in the sequel, humbly attempted to point out such a mode of reform as appears the most tangible, the best suited to the wants and necessities of the age: and, as far as our judgment goes, the most likely to bring

about a general realization of the effects of that blessed precept—"Do unto others as ye would that men should do unto you."

For the basis of our plan we are indebted to the "Industrial System," of CHARLES FOURIER; the details must necessarily be imperfect, as they would be determinable only by experience, by different considerations of locality, trade, commerce, &c.: but the general outline and aim of the measure, now offered to the public consideration, will be clearly discernible by all who will be at the trouble to peruse the following pages without prejudice; and who will be charitable enough to give the Author credit for "meaning well," however imperfectly he may have fulfilled the intention. The sole intention, however, being to shew how that which the legislature and the philanthropists of the day state to be an impossibility, may be brought about in the most gradual, nay, almost imperceptible manner, by the re-organization of society, and the adaptation of the

“ material” which so abundantly surrounds us on every side, to the promotion of the happiness, the support, and the indubitable prosperity of every individual member of the community.

Our System is based on principles the most unerring, we have abundant evidence in support of the truth of our data ; there is no mystery in the principles themselves, they are clear to the most limited capacity ; and the only item now wanting to set the machine in motion is “the will,” the “way” is not to be mistaken ; and the railroad from London to Liverpool, via Birmingham, is not more easily discernible, or more certain to bring you to the point you wish to reach, than is the Associative and Co-operative System to effect that which the wisest sages of our time declare to be “impossible.” It is true that Old England has been very near having a “great fall,” indeed I am not sure she has not had it already ; and though “threescore horses and threescore men, cannot set Old England to rights again,” I see no reason

why, if we eject the horses and add the combined and co-operative efforts of a few more men,—aye, and women too, for we can do *nothing*, absolutely nothing, without the ladies,—I say, there is no reason why the old ship may not be righted again, and safely warped off from the quicksand of poverty, crime, and confusion, into which she is now fast settling.

“A long pull, and a strong pull, and a pull altogether,” and the thing is done! “Impossible,” you exclaim: and yet you thought Dr. Dionysius Cyclopædia one of the wisest of men, when he gravely told you in the lecture room that it was utterly impossible, and against the laws of nature, that a Steam Carriage could ever travel at a greater degree of speed than fourteen miles per hour; and as to a Steam Ship crossing the Atlantic, he demonstrated on the soundest and most unquestionable principles of science that the idea was absurd and idiotic:—a breath, and the picture is reversed,—behold the learned Doctor, a very few months subsequent to this startling announcement,

flying to Liverpool per railway at *forty* miles per hour instead of fourteen, in spite of “atmospheric resistance” and the additional “Heavysided” weight which accompanied him! Behold also, with his “atmospheric,” his “Atlantic” opinions annihilated, and away he goes in one of our first-class Steam Ships across the great “herring pond,” to New York, in twelve days and a half, or thereabouts; thereby evincing to the astonished world what his ideas of an “impossibility” were!

After this, then, do not hurl impossibilities at us; but grant us a patient hearing while we endeavour to prove that society is re-organizable without the taint of Socialism, without Puseyism, without Jesuitism—or any other “ism” equally *fatal*, pernicious, and destructive, alike to soul and body, both in this world and the next.

ASHBY-DE-LA-ZOUCH,
MARCH 9th, 1843.

INTRODUCTION.

IN the afternoon of yesterday, May 16th, 1843, we were favoured by a visit from our Publisher, Mr. —— of ——, in the county of Leicester, who informed us that his labours in our behalf were drawing to a close; and that he, having heard we had swerved from our original intention of only publishing one small volume of "Hints," thought it just possible we might wish to make some alteration in the introductory address to the "liberal, enlightened, and discerning public." Feeling, therefore, exceedingly indebted to Mr. —— for his obliging attention, and his anxiety for our credit, we promised to review the former introduction and, if necessary, either to alter it or compose another forthwith.

In the evening we betook ourself to the task, and were still more grateful to Mr. —— for his "Hint," for we were astonished to perceive that however applicable the introductory essay we formerly composed might be to the single volume Mr. —— had in hand, it was no more suited to the "wants and capacity" of the three volumes in course of publication, than our present monetary

standard is to the exigencies of society in the aggregate. We then began to ponder upon the fact that although the introduction should always be the beginning of a book, still some mistake or other appeared inevitable if the Author commenced his lucubrations with such an address; and we sought in vain for a solution to the seeming enigma, "*that the beginning of a book should be the last portion composed.*" That this should be the case is self-evident to a blind man, still we say that no satisfactory reason presents itself.

We may be told that it is "always likely" something or other should occur in the course of a work to alter the intention of the Author: very true: many things occurred in the course of this work to induce us to prolong our labours, of which we certainly had no intention at the onset of affairs; but this is no reason why the *end* of a book, which certainly is the last chapter written, should take post at the very head and front of the thing; though it is indubitable that it would be out of place any where else, provided it were an introductory essay: besides which, it seemed to us so very natural that a man should sit down and compose an introduction to pave the way, as it were, for what was to follow.

Not satisfied, however, with the result of our own reflections on this important topic, we, as is our usual wont on all abstruse occasions, went to Nature, and stating our dilemma, asked her to be so obliging as to aid us. Says she, "With the greatest possible pleasure: Look here my friend, do you see that oak tree? Now if I were to form the first or the highest leaf of that tree, or any tree, at the outset of its growth, I should make a great mistake, for many reasons; one of which is like yours, viz. that when all the rest were made, the first would be entirely out of character and inapplicable to the others, and by the time the latter had attained their full growth my first leaf would be dead, dried up, and all passers-by would say that it did not belong to the tree, or that some misfortune had befallen it inexplicable to them. This, then, is what you have done. You wrote a single chapter, or leaf, which, at the time of fabrication, might be a very handsome full-formed production, but when the other young leaves grew up around it, just see how very odd the thing looked, quite as strange in its way as if I was to place a full-grown oak leaf on the summit of one of my trees on May-day; in future, therefore, always compose your exordium at the close of your literary toils: recol-

lect that the term “Introduction” is a mere conventional application of society, and that in literal fact the Title-page is always the true introduction to any work ; and what you and your friends are wont erroneously to denominate by that appellation, is what I should call a kind of zephyr, to waft the odour of the tree, or plant, upon the atmosphere of the world. Mr. ——, therefore, was quite right in drawing your attention to the discrepancy, and you were equally correct in applying to me for information, which I am at all times ready to afford.”

Now who is there that would not at once declare their entire satisfaction with such an explanation as this? we will, therefore, hasten to explain why the aforesaid essay was inapplicable to the work in question. We, as many other Authors have done before us, sat down with the intention of perpetrating a small tract, containing literally a few “Hints” only; the small tract grew into a small volume, insensibly, as it were; the small volume produced a second on a larger and more systematic scale; and the two combined were the parents of yet another volume, still more regularly organized and arranged : so that upon the conclusion of the whole, our full-grown introductory leaf was as much out of character as the oak leaf of Nature would

have been on May-day at the summit of the tree. We do, consequently, most strongly advise all our readers, in any difficulty of this kind to do exactly as we did ; for so surely as they adopt this measure will they reap the same benefit. They will neither swear at the publisher or the book, their brains will not be in the smallest degree puzzled, but they will obtain from Nature a clear, concise, and satisfactory explanation, which will at once restore equanimity of mind and put them in good humour with the world and themselves.

We will now proceed to offer a hint or two to our particular friends—the Railway Travellers, to whom our book is principally dedicated. In the first place, always sit with your back to the engine ; and, if you have an opportunity, inquire of your managing people why they do not make some of their carriages with *all* the seats facing in the same direction ? the carriages would neither be more expensive in the formation or cumbrous when formed, and then the majority of persons who occupy such carriages would be accommodated to their taste ; but should some wish to sit with their faces *towards* the engine, nothing would be easier than to turn the machine round at the first station at which the train stopped.

Secondly, we would recommend a petition to the different companies praying for larger lamps; or at all events, such as should afford sufficient light to read by at night, or in passing through the tunnels.

Thirdly, we much wish there was a bye-law obliging all persons to haul up the windows on entering and progressing through the said tunnels, and always to do the reverse on the stopping of the train; for on both occasions, if this precaution be omitted, the smell of burning metal, melted tallow, steam and coke-smoke, are enough to poison a rhinoceros, or an ostrich,—whose stomachs, we are told, will digest anything from a gold watch to a battle-axe; we, however, are not so favoured, and the aforesaid vile odours have, many a time and oft, proved sore hindrances to the pleasure otherwise derivable from Railway locomotion.

Fourthly and lastly, we beg to recommend our “Hints” to the Passengers per rail; trusting that the perusal thereof may serve to while away an unoccupied hour or two, to destroy ennui, or supplant unpleasant thoughts: with this hope we, for the present, take our leave—wishing them a safe and prosperous journey, and a happy meeting with their friends or relatives at the “Terminus.”

PART I.

CHAP. I.

MEDICAL KNOWLEDGE.

Is the present age in advance of the science, or the science ahead of the age?

“ Oh look at our Medical Schools, our Colleges, our Libraries, Hospitals, and Anatomical Museums, and then ask the question.”

Aye I will—and more—I will look back upon the state of Medical Science in past ages, and I will affirm that there was neither a greater degree of sickness, of pain, nor of mortality than there is now; and I will glance at the state of the science in the present age, and forward into futurity also, and tell you that all your boasted theories, your maxims, your medical practice are, and will be, overset, nullified and superseded by facts the most simple, original, and easy of comprehension. Look at what Priessnitz has done! read the publications

of the day on the inutility of blistering, bleeding, and physicking. See these facts, and converse with the patients who have undergone a course of "simples," and what becomes of our anatomical knowledge, our hospital science, our much-vaunted medical wisdom?

To put a case—Where, in spite of modern talent, of all the efforts of past ages, have you yet found a man who can prove that he has really discovered a cure for that baneful curse of human nature, consumption? Again, you *know* your method of treating hydrophobia is useless, worse than useless: why do you persist in it? A case has this day been named to me by a Clergyman who has lately lost a parishioner from "a stroke," followed by two "convulsion fits" of the most horrible description; he says, that when he witnessed the sufferings of the poor man under the influence of one of these inflictions he could think of, or compare it to, nothing but the account given in the Bible of a man possessed by the evil one. In such a case as this, what becomes of Medical knowledge? For ages past the faculty have had daily opportunities of studying convulsion fits, but are they one whit more capable of curing these fits now than they were centuries ago? Mark me, I would be among the last to "despise the Physician," but I do say the Education our medical men receive, is no more calculated to afford permanent or real relief to

their patients, or to enable them to discern the true nature of the diseases with which they have to combat, than if their time had been spent in a brick-field or a tan-yard.

Look at the savages: do their women suffer more in child-birth than ours? and where are their medical attendants? If wounded in the battle or the chace do their wounds heal more slowly or less effectually than those of our hospital patients? What have we done to banish measles, hooping-cough, scarlet fever, typhus fever, and the thousand and one complaints which flesh is heir to in this climate? nothing, absolutely nothing. Jenner, it is true, led the way in the march of discovery, and proved what might be done by energy, thought and perseverance, and he succeeded in obtaining a partial triumph over that scourge of England, the small-pox; but who has ever thought of following up the path he pointed out, and seeking from nature's book for natural causes, thereby discovered, as all will discover on patient unprejudiced investigation, the remedy for the effects complained of?

No, we had rather study abstruse and complicated systems, the invention of man's own brain; books which the practice of every day proves to be false in theory and destructive in their tendency: and we find, upon mature deliberation, that so far from medical science being in advance of the age we live in, it has, if anything, retrograded; and

so mystified and perplexed itself and its scholars by theoretical codes, by a jargon of almost unintelligible technicalities, by false experiments and a complicated mass of literary absurdity, that a man who never saw a medical book in his life, or ever entered a hospital, or an infirmary, will often perform cures which, even to the sages themselves, appear little short of absolute miracles.

The causes of, and the remedies for, this evil are of too much importance to be more than merely hinted at here:—the first cause, is prejudice; the next, neglect and superficial medical education; the third, a substitution of theory for reality, of a complex for a simple system. Remedies:—the total undermining of all prejudice, ancient or modern; the entire subversion and reform of the present medical system, from the earliest stage of scholarship to the latest; the use of the microscope instead of the lancet, of vegetable for mineral medicines, and of the pure elements in lieu of either: of truth for fiction; of openness for disguise; and of rationality for absurdity, mysticism, and credulity.

I was once called upon by the friends of a young person for advice, under the following circumstances,—in walking along the street the woman had caught her foot in a grating over a cellar opening; she sprained her foot severely, and for six weeks was regularly attended by the surgeons

of the infirmary and others ; at the end of that time wounds had formed on the instep, and in various parts of the foot and ankle ; they then told the girl she must have the foot taken off, or she would lose her life. I was asked what I would recommend : I replied, “ On no account have the foot taken off, and don’t lose your life if you can help it.” The doctors told me I was responsible for her death if she died. However, she did not have the foot taken off : neither did she die. In six months she was walking about nearly well ; and in the course of a year she was as sound as ever, and has for six years continued so.—The surgeons shake their heads at me, when I meet them, and say, “ The cure was Nature’s ” !! I say so too : but had the operation been performed, I say it would have been a most “ unnatural ” act, and much more worthy of a butcher than a medical man—gainsay it who will.*

* It is but justice to state that the efforts of Nature were, in this case, assisted by the skill and talent of an humble unpretending friend of mine, who resides not many hundred yards from where I am now writing ; true it is, he “ practices without a diploma :” nevertheless he goes about doing much good, and is one well skilled in the virtues of herbs and simples.

CHAP. II.

CORONERS INQUESTS.

ONE of those wondrous master-pieces of God's creation, a beautiful young woman, is jilted by her lover. Now we all know how strong the passion of love is, and that the wisest of men has said, "Many waters cannot quench love;" no indeed, nor fires destroy it: it is an emanation from above, sent in mercy down to man to cheer his weary path-way here below, a lamp for beaming in the vista of futurity, which points to the gates of Heaven's own blissful region, where *all* is love, love unbounded and unutterable, and which passeth the power of the human mind to conceive; for the centre, the focus, of all love is God himself.

But we digress, and on such a topic we may be forgiven. Well, to return to the sorrowful point from which we set out: the poor young woman in utter despair at losing her heart's best treasure, unable to support life without it, as she thinks, destroys her earthly existence by poison, drowning, or by throwing herself from the Monument, or any other means equally effectual: of course a Coroner's Inquest is held. The jury are summoned, and, as a matter of equal and undeniable necessity,

a substantial dinner is ordered at the nearest tavern, or perchance in the very house where repose the remains of her, whom, when those remains were animated by the living spirit, all passers-by would pause to look upon, to admire, and to praise. Some few sage enquiries are made, and the real state of the case shewn to be unquestionably clear to the most stupid capacity; the Coroner sums up the evidence, and says to his jury, "Gentlemen, your case is a very decided one, there *can* be but one opinion, your verdict will be 'temporary insanity.'" The jury retire for ten minutes; on returning, the foreman deliberately re-echoes the Coroner's suggestion, and "Temporary Insanity" is recorded against the being, who was no more insane I will take upon my own responsibility to say, at the time she committed the deed which cost her life, than the Coroner, the Foreman, and the Jury, collectively and individually are (nor half so much), at the time they deliver their verdict.

A stigma is cast upon the family and relatives of the deceased in addition to their already heavy affliction, a mark which remains for the rest of their lives, placed there by the unthinking falsehood of the Coroner's Inquest; and so far from acting as a preventive against future similar occurrences, the only observation made by people who are at all disposed to self-destruction is, "Oh they will only think me mad at the worst, and what will that signify?"

Again—a man is found dead in his bed, or on the floor of his room: in this case there is no evidence beyond the result of enquiry as to his previous state of health, his mode of life, usual habits, &c. Hogarth himself might find a splendid subject for study, in the sage expression of countenance which pervades the faces of both Coroner and Jury on occasions such as this; nevertheless, their minds were made up before they assembled, but of course "nobody" knows this, and their verdict will be, as it assuredly is, " Died by the visitation of God."

Now if the verdict in the case of the poor young woman was a lie, which it indubitably was, this is very little (if any) short of direct blasphemy; for the Coroner and the jury no more believe that the man died by the direct visitation of the Almighty, than they believe themselves to be quadrupeds: but "they have nothing better to say—what *can* they say?" and so on. Thus to cover their ignorance and incapacity, and at the same time return such an answer to the public enquiry as shall preclude the possibility of a reply, the said verdict is returned. Not but that death is in every case a "visitation of God," it is in the strictest and most literal sense a visitation for sin, a penalty which all human nature must at one time or another pay; but in the sense of the usual acceptation of an inquest, it is rank and impious blasphemy, and neither more or less.

■

A patient and attentive post mortem examination, if anatomical and structural science were as far advanced as they might and ought to be, would prove how utterly and hurtfully absurd and fallacious are the results of Coroners Inquests in general. Nevertheless, a good dinner or supper awaits the jury; so, after having "sat upon the body," they adjourn to the tavern aforesaid, the evening is "spent in the utmost hilarity;" they return to their homes perfectly self-satisfied, perhaps half drunk, or wholly so; and the only marvel is, that the jury themselves do not some of them require the same kind office performing for them, the day following the inquest, which they have just been bestowing upon the remains of a fellow-creature.

I once heard a friend ask a Coroner what he had been doing in the course of the day, "Oh only crowning a woman,"* was the reply; in my ignorance I ventured to seek a more explicit description of the gentleman's occupation. My idea of "crowning a woman" coinciding with that of the coronation of a Queen at least, if not an Empress; and how the gentleman in question, a respectable

* Midland Counties to wit.—" Oi say, Bill? " Well what's oop naow lad?" " Whoy Tom's toombled into th' cut (canal) an drownded his sen." " Yo doonna see so don yer? Whoy then thee'dst better be off and send for th' Craowner an hae him craown'd."

solicitor in a respectable provincial town, could by any extraordinary possibility have been selected to fill so highly dignified and honourable an office was altogether beyond my powers of comprehension. The mystery, however, was obligingly solved ; and I then learned that “crowning a woman” had another signification, than that of merely placing a diadem on the brow of a sovereign. So much for the effect produced upon the mind of a Coroner by one of the most solemn, important, and responsible investigations which it is possible for any human being to be engaged in.

Now will it be believed, that the Coroner, my friend, and I, passed the afternoon of that day in smoking cigars and rat-catching ? Absurd, and indicative of levity as it may appear, it is no less true. We were engaged in the said most rational occupations on the arrival of the Coroner ; and, I verily believe, he was the least affected of the three by the relation of the business in which he had been that morning engaged : for he had ridden a matter of sixteen miles at a neck-breaking pace (almost to the spoiling of his horse, and quite to his own entire discomfort,) on a hot summer’s day, to join my friend and I in doing what, after all, I am by no means certain, was a more rational mode of passing the time than his. But I blame not the man—the fault belongs exclusively to the *System*, and the “rules of society,” to education and habits, and

the effect of such rules and habits upon human nature, already too apt to imbibe evil rather than good.

And now that I am upon the subject of Coroners Inquests let me ask, Why, in every case of duelling, an inquest is not held? You may say, "The cause of death by duelling is clear enough, there requires no further evidence." In answer, I take leave to assert, that in a case of jumping from Blackfriar's Bridge or the Monument, the cause of death is also clear enough, and not more self-evident and circumstantial than the duel; but I do and will maintain that if self-destruction by any of the means alluded to, be attributable to "temporary insanity," the act of a man who deliberately and in cool blood stands to risk his own life, or to take away that of a fellow-creature for a look or a word of casual insult, is the act not of temporary, but of "unequivocal and demoniacal insanity"—a deed suggested by the arch-fiend himself, who, to render his triumph the more certain, throws around the system of duelling the halo of false bravery, of mock courage, while at the same time he marks the victim as his own, and "Cain" is as surely stamped upon the brow of that man who fights a duel, as it was upon his who slew his brother Abel. On every occasion of this kind, then, let an inquest be held; let the brand of "murderer" be recorded against the survivor of a duel, and then see

whether the “rules of society” are proof against the ordinances of God, and the opinion of all the well-thinking among men. Let a sentence of outlawry be passed against the duellist, and his property be confiscated, and the practice would fade away like a vapour, and our English character be purged from a stain which now darkens the pages of its history.

Again, a prize-fight—that most degrading exhibition of physical courage, falsely so called—takes place: one of the combatants is in the course of an hour or two stretched a lifeless corpse; an inquest is held, and a verdict of “death by fighting,” recorded. These are now cases of frequent occurrence. The conqueror takes his trial at the judicial bar of his country; a verdict of manslaughter is awarded, and he escapes with one year’s imprisonment. He is lauded and extolled by his backers as the “Champion of England,” or some such high-sounding title; and instead of being looked upon as a murderer of the most deliberate caste, his brutalized and inhuman admirers think more highly of him than ever. If insanity is in any of the before-mentioned instances applicable to the deed, what can be said of this? That two human beings who, in their early days, have been taught the divine precepts of the Bible, and have publicly acknowledged their belief therein, should coolly and deliberately, and purposely stand

up to beat each other until one dies or is utterly disabled, and this for a paltry trifle in money, or for the gratification of the diabolical curiosity of a multitude of persons calling themselves Christians and civilized beings. Is this sanity? Is it not rather indicative of the demoniac insanity of that hell from which the spirit is sent forth which instigates the deed? Where is their fame? Look in the Sunday Newspapers!—those records of vice; those panderers to the crimes, the lusts and every evil passion of the age; those sure and faithful pilots to the regions of undying remorse; those teachers, whose instructions will appear in characters of everlasting flame upon the hearts of their pupils, when time itself shall be no more. Pause then, my countrymen, and arouse yourselves from the degrading condition into which the “rules, the customs of society” have plunged you. Well may it be said of the Lion of England that he is asleep, in sooth he is, and his repose is in very deed a mental and a moral slumber; a slumber in which his every faculty is submerged, while he heeds not the net in which he is entrammelled, but fondly dreams that he is free: awake in time; and though it be but a mouse that is now gnawing at the cords of that net, crush him not, nor despise, but aid the efforts he is making to set you free indeed.

CHAP. III.

LAWS FOR RICH AND LAWS FOR POOR.

If you have money you need not go to jail, unless you chance to prefer it; wanting money there is no help for you in man. If a poor man breaks lamps, wrings knockers off the street doors, upsets a policeman, or gets drunk, you fine him as a matter of course; and as you know you may as usefully try to pump water out of a dry well, as extract money out of a poor man's pocket, you send him to the treadmill for a week, a month, or a year, according to circumstances and your own discretion, and at the end of his term of probation he comes out a ten times worse character than when he entered; he returns to his home which he perchance finds "empty," but neither "swept" or "garnished :" the law has been there—the bailiff has been there—his wife, his children are in the workhouse, he turns back upon his inner house, that of his mind ; there he finds waiting at the door the spirits of self-degradation, hatred, revenge, theft, murder, recklessness, drunkenness, "seven spirits more wicked than himself," these he takes into his house and they dwell with him,

and truly it may be said, “the last state of that man is worse than the first.”

Now let a rich man be guilty of any of the above-mentioned crimes, to wit, getting intoxicated, knocking down policemen, &c. &c., five shillings or five pounds set him free, and as to there being such a thing as a treadmill for the rich, who ever heard thereof? the idea is absurd, quite ridiculous; though if the poor man sat in the seat of the judge, or the magistrate, doubtless he would fine his brother pauper five pence and send the rich peace-breaker to the treadmill, by way of curbing his peculiarly fine flow of animal volatility.

Prison Law. Whether guilty or not guilty, the pauper must be locked up in a stone cell not fit for a calf or a dog to lie down in, if he is once in limbo, until the day of his trial arrives; if he should be proved innocent, he may sue *by law* for the loss of his time (the loss of his good name is nothing), but who is to pay his legal expenses and remunerate him for mental suffering and loss of health? “That’s no business of mine,” say the magistrate and the law, “you must settle that as well as you can”!! And yet you expect that man to work as cheerfully as ever, and for as small wages as before his misadventure. If he evinces anything like low spirits, you say very feelingly “you are afraid John so-and-so is taking bad ways, he is growing

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idle and sulky; and that although he was proved innocent at the trial, you always thought there was ‘a something’ about him, and you were sure he never could come to any good end”!!!

Query : What was the best end you ever pointed out to him when he was wearing out the prime of his health and strength in your service, for a pittance which just kept him and his family from starving ? Why the end was this : he was to make all the profit and money for you, his master, he possibly could do, and as little for himself as he could avoid doing. By this means we secure the good wishes of those who serve us, and think it very hard indeed if they are not quite easy under the system ; like putting a man in the stocks under the town pump, and asking him if he does not find it very cool and refreshing. What tricks men play in the sight of heaven !!

CHAP. IV.

SERVANTS.

Do we act towards this class of the community as we would wish them to do to us, were our situations in life reversed? On reviewing the inventions of the present day I am struck with the total absence of regard they evince relatively to the labours of Servants; our female servants in particular: nay, I verily believe, that the inventive genius of the age has added to, rather than diminished their, in many instances, painful occupation. Ill or well, in body or mind, their work *must* be done; we exact *all* their labour, and we give them wages which will just clothe them, and are astonished if they complain, or if they, as in numberless instances is the case, prefer the wages of iniquity to the ceaseless slave-like drudgery we offer them as an alternative. To see a young and delicate female, before the daylight has appeared on a bitter cold winter's morning, down on her hands and knees scouring an entrance hall; to see her at the same hour doing what I do not believe we could find men enough in England to do, viz., scrubbing a grate, and breathing an atmosphere of

dirt, ashes, and filthy blacking. To know that this must be her lot day after day, unless she is so ill as to be unable to hold up under the infliction, has many and many a time made my heart ache; and with a feeling of sickening disgust have I asked, is this manly? is it in accordance with our high English character, our feelings of humanity, our chivalrous regard for the sex, to lay this burden upon them?

“ But what,” you will say, “ are we to do.” I would answer, offer a premium to the inventive portion of your fellow men for the best mode of doing away with this national degradation, and reject such inventions as in any degree add to the evil; and if, after all, self-denial must be practised, for the honour of your christian profession, for the love of Him in whose sight the souls of men are equal, relax your requirements from this portion of the community: and shew mercy to those whose best and most earnest endeavour is often to please and give satisfaction to you.

Why the very girl who blacks your grate and cleans your hall floor, who rises early day after day and late takes her rest, in sickness and in health, and all for the sake of her employer, would, (I now address myself particularly to the unmarried of my own sex,) if fortune were to smile upon her and she were suddenly to be possessed of great wealth, in all probability see you in the course

of one short week kneeling at her feet a suitor for her hand and heart! and why? not for all she has done for you; no, but the money. The gold would sanctify a deed you would scorn without it, and render that person amiable in your sight, and worthy to be the sharer of your home, who without the golden attraction, was only considered fit to fill an office which no man would undertake.

CHAP. V.

MARRIAGE AND CELIBACY.

ONE of the worst acts a young man and woman can commit, according to the “rules of society” in the present day, in England, (unless they happen to have an abundance of wealth, which quite alters the state of the case!) is to marry. The Almighty Creator has commanded man to “increase and multiply, to replenish the earth, and to subdue it;” he has decreed that “it is not good for man to be alone.” In reply to this, man says to his fellow, “If you are rich you may marry, but should you be poor and choose to obey the divine command you shall only reap sorrow as your portion, therefore you had better consider well and postpone the evil day as long as you can;” but the laws of God and of nature are too powerful for the poor man or woman to resist, so they obey those laws, and they do reap care and sorrow as their portion, and they blame their nature, and by blaming nature they reproach their Maker, when a moment’s calm reflection would teach them that to the laws of their fellow men, fallen creatures like themselves, are they indebted for a total perversion of the intention of their beneficent Creator. If you tell

the rich and powerful of the land this, they answer that you tell them nothing but broad truisms which all the world knew before, and that "in the present corrupt state of human nature!" no remedy can be devised, and therefore "things must go on as they are,"(i.e.growing worse and worse) "*until it pleases the Almighty in his own good time to bring about a change*"!!! I would reply to all such Christians, "Do you remember the parable of the Levite and the good Samaritan? The former looked upon the poor wounded traveller and "passed by on the other side" without aiding him; doubtless he would have told a questioner that "the Almighty would *in his own good time* afford the sufferer relief, but the Samaritan adopted the means with which God had furnished him, and took care of the poor wounded man, and not only put him in a way to be healed but *at once* gave him *all* the aid he needed. The Almighty works by *means*, not *miracles*, in our days; and the present time is *His good time*, and *His good time is always present*. The means and opportunity are always before us, and we should seize the present moment, well knowing that the night cometh when no man can work.

There is a tacit agreement in the world against marriage as far as regards those who do not chance to possess a certain degree of wealth. They may commit crime, fornication and adultery, if "not

found out;" and even if they are, not one half the outcry will be made against them, by their friends and acquaintance, as there would be if they did that which is enjoined both by divine and human law, to wit, marry: those who do it are said to "cut their own throats,"—and the only alternatives offered by "society" are, either to live in a state of continual constraint and warfare against the laws of nature, or to rush headlong into sin and a breach of the divine law. Notwithstanding this is confessed as a "truisim" on all sides, the only solution of the anomaly which you will obtain on asking for it will be, "that there are some things which it is best not to talk about"!! Sages, philosophers, blue stockings, and fools, will alike endeavour to put you off with some such erudite answer; though not one single argument could they adduce in its favor, excepting that "the discussion could lead to no good," or "that the rules of society require such a state of things as now exists." This I would take leave flatly to deny; nay more, to assert—that the state of society requires a set of new rules nearly, if not essentially, the reverse of the present. Who, I would ask, frames the rules of Society? by whom are they promulgated? and for whose benefit? Do they work beneficially for all classes? are they working hand in hand with the laws of God and of nature? or are they not acting in diametric opposition to those laws?

Turn we from Marriage to a scene from the page of married life.

"I wish to goodness you and I hadn't married so early in life, Laura! just look at that pack of children; what, in the name of wonder, shall we ever do with them all?" "Oh never fear, dearest, you know they always say the largest families do the best in the long run; and when you and I married, John, didn't we marry for love, and first love too? and have we ever had cause to regret so doing from that moment to this?" "Oh no!" "Well, I was not talking about that, but what's to be done with the children? that's what I want to know, who is to clothe them and feed them all, and pay for their education?" To which the meek, patient, angel of a wife makes some gentle reply, really ignorant of what to advise for the best.

Now I can tell you both, you were perfectly right in marrying as you did; had you not done so, you would have repented it to the last day of your lives. Your care and anxiety for your children is praiseworthy; your not knowing how to provide for them is not your own fault, but the fault of the villainous system of "society" under which you were born, bred, and educated; and you must change *that*, or you will go on stumping in the mire of poverty and uncertainty until you fairly stick fast and can advance no further.

Another picture of early married life:

"Aweel, Jock, I'se no say but we've had mony an up an mony a doon i' life, but there's ae comfort whilk uphands me aboon ilka ither thocht, an its e'en this: Ye married yer Elsie, Jock, frae doon-right sheer love an naething mair nor less, an Elsie gae her hail heart an its life's bluid to ye whan she gae'd awa her hond." "Ye're ower right, and that's God's truth, Elsie, and may heaven bless ye for yer love, an gin we were but little mair nor bairns when first we join'd our hands as man and wife, we have no seen the day yet or the hour that brocht repentance for than ane deed, an mony's the puir body wha wad'na marry for fear of prudence an a' that, wad gladly gie a hantle siller to change places wi' you an I, Elsie, tho' a wheen folks did ca' us twa uncanny feuls for marrying sae airly."

The Celibacy side of the picture.

Richard and Emily were cousins, and from their earliest days had been brought up in habits of intimacy, the residences of their respective parents being in close vicinage. It was perfectly natural to expect, that as their tastes, notions, and childish occupations agreed, a strong attachment should exist between the young people, should grow with their growth and strengthen with their advance towards manhood and womanhood. Richard had reached the age of sixteen years and had hitherto

been educated at home ; Emily was his junior by two years, and Mrs. Strathaven, Richard's mother, being rather more alive to "human nature" than her husband, had for some time entertained a suspicion that Cupid had chosen her son and his cousin as playthings for his especial amusement. The fond mamma sighed when she thought of her own early life, and of the barrier which the conventional rules of society were likely to place in the way of the young people's happiness. Richard was the son of a country squire who, though "well to do" in the world, had other children to provide for, and Emily was the only child of the Rector of the village, the income of whose Living barely reached £300 per annum. "Poor dears," Mrs. Strathaven would say to herself, "I am certain they are attached to each other, and I cannot find it in my heart to destroy the illusion they are now indulging ; the cares, the anxieties, the separations which the rules of society impose, will too soon effect this without any aid of mine."

But strong as was her affection Mrs. Strathaven was a woman of principle, and she at once determined that it was right not to withhold the result of her observations from her husband. Meantime the young couple, unconscious of the strength or the precise nature of their attachment, knowing only that their greatest earthly enjoyment consisted in endeavouring to please each other, passed day

after day in the realization of that pure and happy love which, once extinguished, can never again be re-kindled in this world. One day after dinner, when they had left the room for their usual evening's walk, Mrs. Strathaven puts the question she had been meditating upon to her husband. He lifts up his head from the newspaper with a jerk, looks at his meek wife over his spectacles, and with a most astonished air ejaculates, "If I thought so, they should never meet again: such children ought to be well whipped for thinking of such things—I wonder what the world will come to next; but I'll soon settle that matter, Richard shall be off to school and then there'll be an end to all this nonsense."

And true enough—from that time their doom is fixed: Master Richard is sent to school, he and Emily are almost heart-broken at parting, they vow never to forget one another—Richard looks upon his Father as the most hateful tyrant he ever met with—Emily does not like him a whit the better—ill-will exists on all sides—and from that date the dispositions of the children alter, full as they were of every precious promise, "a change seems to have come o'er the spirit of their dream." Richard goes to school, he studies Latin, Greek and swearing, Algebra, Equations and vice; from school he goes to college for one year, without being allowed to come home; his Father in the

interim has "fortunately" procured a commission in the army for him, and "that's the profession for a man to push his way in the world now-a-days"!!

Our hero turns soldier, forgets his first-love, or only thinks "what a fool he was to think of marrying," bah! His first-love, however, never forgets him, and cannot see what there was to ridicule in the idea of marrying from pure attachment. Richard runs the usual gauntlet, obliges his Father to spend all the money he had laid up as the foundation of a fortune for his precious boy and his younger brothers and sisters, in supporting his extravagance at college and in the army, in keeping up appearances and gaining "knowledge of the world;" and after the lapse of several years our friend Richard returns home a Captain or a Major, as the case may be, his half-pay all he has to exist upon, and this amounting only to one third of the income he would by that time have possessed, had his Father kept him at home. He returns an older man in constitution than his Father; he finds Emily married to a man for whom she never entertained other than the most platonic affection—but it was a match of convenience: the Major wonders what is become of the beauty he was wont so much to admire, and how he could possibly ever have fallen in love with such an every-day-looking person, though her kindling cheek and half-suppressed gasp at meeting shew what thoughts are glancing,

like the lightning's flash, across her mind when the present calls up from memory's treasure-house the remembrance of the past, even though she now be the wife of another. And the upshot of the matter is, that the "rules of society" have spent all our hero's fortune, have given him a nominal rank in society instead; they have ruined his constitution both mental and bodily, and he lingers out the rest of his life in shooting and fishing; and his chief earthly enjoyment now is when the wine is introduced after dinner, and he "*plenus Bacchi pinguisque ferinæ,*" can expatiate upon the glorious scenes of human butchery, drunkenness and debauchery, to which he has been a witness and in which he has duly played his part in the course of his journey through life. But he *has* followed the rules of society strictly, he *has* seen, "as all men ought to do," something of the world; he has got his rank at the expense of his fortune and his health, and all his earliest, best and most valued feelings; whereas had he remained at home, he would only have been called a "*molly-coddle—not half a man;*" true, he would have saved his fortune, married a most estimable woman from mutual attachment, and have been a useful member of society, attached to all and beloved by all by whom he was surrounded. But who can for a moment compare such milk-and-water advantages as these, with the glorious results of a *steady* and *manly*

adherence to the “rules of society,” which of course condemn early attachments, though natural, as childishly absurd: and as for home education, bah! what’s a man fit for, after this; the bare idea puts one in mind of cottage soup, blankets for the poor, cows and pigs and such dirty objects, ploughs, harrows, and every thing coarse. Who can hesitate, therefore, to determine which is the best line to adopt—that which our young friends, Emily and Richard, would have adopted had they been left to decide according to the dictates of nature—or that which was forced upon them by the old gentleman’s notions of the “rules of society”?

CHAP. VI.

EDUCATION.

IMPRIMIS. The first rudiments of instruction we give our children are based upon the divine law, (that is supposing of course, the parents are not Infidels,) we take great pains to teach them the Catechism, and parts of the Holy Scriptures; we teach them that there is but one God, and that He is and ever was eternal, and that He rules supreme over all creation.

Now—at the age of nine or ten years, when your children's minds are dawning and their faculties of thought and judgment just beginning to develop themselves, when the mind is most sensitive to impression and the disposition is rapidly approaching to a fixed formation—away you send your boys to school, and the very first books which are placed in their hands teach them the very reverse of all you have so carefully endeavoured to instil into their minds; from having hitherto endeavoured to fix the idea of one God, the books you give them to study tell them that there are gods many, and goddesses too, and that these gods and goddesses committed every species of crime and abomination with impunity; humanity shudders at the recital

of their crimes, yet still the books assert their divinity. And these are the works your children are taught for a series of years to study and admire, and yet you expect them to retain their first faith pure and undefiled, in spite of the ordeal you compel them to undergo; why, if there were not already sufficient proof of the existence of a superintending and counteracting Providence over the welfare of children in an especial degree, this fact would alone furnish the evidence; for, as far as our instructions go, they have as great a tendency to make our children Heathens as to teach them Christianity.

I once knew a boy, whose parents were people of a high standard of religious sentiment, who was found in his father's garden standing before a mound of turf he had raised, on which was a fire wherein the lad was doing his best to burn a mouse he had got possession of, and on being asked what in the name of every thing comical he was doing, he in the most unsophisticated manner possible answered, that "he was offering up a sacrifice to the goddess Minerva." Now the boy always had a strong tendency to religion, he thought he was acting most rightly; and he was astonished to find that he was not to practise what he was taught. He is now a valuable minister of the gospel, but I dare say he never forgets the bias his own mind received from those writings he was taught to admire.

Again: we tell our children that the love of money is the root of all evil, and that they are not even to wish for it, for that constitutes covetousness. As a proof of our sincerity, and our own entire conviction of the truth of the doctrine, we go on to inform them that they cannot, according to "the rules of society," exist without it; that nothing is to be done without it; that the great end and aim of life in every age, rank, or grade of society, is to obtain this said money; that it is the most valuable of all earthly possessions, because that by means of it all other worldly goods can and are to be obtained; it is the grand secret of power, of influence, of ease, of comfort, and of consideration; and that without it they are of no consequence in the world, they are paupers, the rejected, and the outcasts from "society": and further, you tell them that if one of these outcasts were suddenly to be possessed of enormous wealth (i. e. money), and should conduct himself with only common decency, that he should at once be looked up to by all men, be courted by all, be eligible for the "first society," all his previous life should be forgotten; he who was only fit six months ago for the workhouse prison, and for whom gruel and dogs' meat were thought amply good food sufficient, should now be free to mingle with the great, the learned, the noble of the land, to share in their pleasures, to partake of their refined luxury, to

hold a distinguished station in their councils ; and, in short, by the magic action of this golden wand, to be transmuted from a poor, forlorn despised beggar, to the station of one whose opinion you profess deference to, and whose aid you obsequiously solicit. With a practical exemplification such as this before their eyes, what are your children to think of the precepts you so diligently seek to instil into their minds ?

The love of money is the root of all evil, yet the “rules of society” have decreed that a man’s whole life shall be spent in the attainment of money ; you tell your children not to love that which your utmost efforts are exerted to accumulate ; without it you say they shall neither have food to eat nor raiment to put on ; you have made it the touchstone of worth and the shield of vice : you reward your children with money,—and yet you tell them they are neither to wish for nor to love that which they see the principal part of your life, and that of their fellow-creatures, spent in the effort to obtain ! and without which you practically evince to them your belief that they had better not have been born !

“ When do you think of sending your eldest son to school, Lady Ellendale ? ” “ Why, my dear, the fact is I had rather George should not go to school at all, but be brought up at home, for my notions on the subject of Education are, as you know,

somewhat peculiar; but George is now nearly ten years of age, and my Lord says it is high time he left his mamma's apron string, therefore I suppose the next half year will see him at Eton." "His Lordship is quite right," replies the Hon. Mrs. Draxton, "for if your son does not go to school he will soon be unmanageable at home, as all boys are." "Yes, but will he not be taught to ridicule all he has hitherto learned? and if he is weak enough to give way to the better and natural feelings of his disposition, will he not be tormented and laughed at by every boy in the school? and if he evinces anything like a regard for serious things, or a reverence for those subjects he has here been taught to consider of the first importance, will he not be taunted with the appellations of 'saint,' 'hypocrite,' &c. &c.; and do you think a child's mind is proof against ridicule in any greater degree than the mind of a grown-up person?" "I admit all that, Lady Ellendale, but then you know boys must learn something of the world, or they will never be fit to live in it; and besides, a manly disposition is never acquired by home tuition." "My dear Mrs. Draxton, pardon me for asking one question: If the Almighty had thought any individual unfit for the world, or the world unfit for him, would He have sent that person into it?—and again, for one question arises out of another, will you tell me how much of the education of our

Public Schools and our Universities fits a rational and a responsible creature either for his mission here, or what reference has it to the eternal state of being we all have to look forward to?"

" Now my idea of educating my son is this : as far as worldly goods are concerned, he is, humanly speaking, amply provided for ; and it strikes me he would not at forty years of age, were his life spared so long, be one jot less calculated for the world, or the world for him, if, instead of sending him to a public school and to college, I were to bring him up at home ; strengthening and confirming to the best of my weak ability those sentiments we all think of the most importance ; shewing him practically the delight of doing good to others ; occupying his time in searching out and relieving objects of distress, of poverty and sorrow, with the means the Almighty has so abundantly placed within his power ; creating an intense and enduring feeling of interest and attachment between him and those who will, in all probability, be one day his tenants or dependants ; and infusing into his mind a taste for rational and intellectual enjoyments ; and when the time arrived for his being what is termed his own master, do you think he would be less likely to contrast with satisfaction the happiness he had experienced at home, in all the purity of enjoyment, with that artificial state of existence he would have acquired at school and

at college ? would my son be less thoughtful, less fit to take his place in the legislature of his country from the practical experience he had gained of the real wants of his fellow-creatures, than if his time had been passed in the usual routine of classical and mathematical education and of vice? would he be more liable to be led away by temptation, or would he sink deeper and more hopelessly than the more experienced and more hardened roué? I think not.—And more than this, I firmly believe, that in those unhappy regions where endless woe and misery eternally exist, thousands upon thousands will hereafter be found who trace their wretchedness to the date of their being sent to school; where every natural generous sentiment of their hearts was crushed, their religion, their sympathies were made a mockery and a subject of ridicule; where false notions of honour and probity were advocated and practised; where they first learned every thing vicious, and where those sins which at home they were taught to look upon with abhorrence were there only considered as a proof of manliness, of talent, and superior intellect. If a record could be kept of the words, thoughts, and actions of the teachers and the taught, of all our public educational Seminaries and Universities for one single day only, I believe a volume of crime, of horror, and of depravity would be unfolded to our view to which the world has now no parallel;

and a state of mental degradation divulged, compared with which, that of a savage would be purity itself."

" Well, my dear Lady Ellendale, I never in my life heard anything like you ; I really must leave you now, or I shall be infected with your, I must say, very uncharitable sentiments ; not but what there *is* some truth in what you say, though I should like to know what is to become of society if every body thought as you do : why, we must turn over a new leaf, and place society upon a totally different footing from its present constitution."

" Yes, my dear, and a very laudable occupation it would be for you of the fashionable world,—you are all of you half dying for some novelty : now do go and try your accomplished hand upon the renovation of society, and, depend upon it, the exertion will repay you in an infinitely more satisfactory degree than Almack's ever did yet—bon jour, ma chere."

CHAP. VII.

SUNDAY.

ON this day the Lord God Almighty has said to man, “Thou shall do *no* work, neither thou nor thy son nor thy daughter, thy man-servant or thy maid-servant, thy cattle nor the stranger that is within thy gates.” In answer to this command, man says to his fellow—“Thou shalt do work on the Sabbath: my horses shall work on that day, my man-servant and my maid-servant shall work on the seventh day. The bell-ringers shall work more on the Sabbath than on any other day in the week; it shall be no day of rest for hackney-coach horses, cab, stage-coach, omnibus cattle, and their drivers, and those in attendance upon them.”

The law says the shops shall be closed on the Sabbath-day, the tobacconist says they shall not; and they are not: the beer-shop keeper says the same; the fruiterer, the fishmonger, the confectioner re-echo the defiance, and the law winks at them. The innkeeper, the sailor, the steam-boat proprietor, in short, nearly all classes, high and low, unite in rendering null and void the law of God; and yet we talk of evangelizing the world!

Churches. Let any one take the trouble, if trouble he considers it, to visit all the Metropolitan Churches in their turn on the Sabbath afternoon, and, if he be a foreigner, he will wonder what possible necessity there can be for building so many new places of worship ; he will see three-fifths of the pews positively empty, and he will hear sermons, even in those Churches which bear the reputation of attracting the most crowded congregations, which by their vapidness, platitude, and weariness, will astonish him ; he will hear the organ played and the singing conducted in the most careless irreverent manner ; and the *rationale* of the vacant seats will be obvious enough, without any verbal explanation. There may be, there are exceptions ; although, I am sorry to say, I have searched for them in vain : it is true, that in a few isolated churches, where perchance a Bishop preaches, or in a highly fashionable locality where people go to church once in the day, you may find a numerous congregation, at least in the height of the season ; but these are the exception, not the rule.

Reasons : in the Metropolis it is the fashion for the Rector, or the principal Lecturer, to preach in the morning and evening, and *he* attracts the congregation ; in the afternoon the Curate, or the Sub-Lecturer, takes the duty, and “ who goes to hear him ? ” It would not answer to have a very

talented or a particularly shining preacher in the afternoon, for who would then go to hear the principal, his “nose would be put out of joint,” and this is contrary to the “rules of society.”

Results—at least a few of them: the poor, who have been labouring hard all the week, can scarcely be up and ready in time for the morning service; if they go in the afternoon they find nothing to interest them then,—they see the preacher or the reader labouring under the most obvious symptoms of *ennui*, they find the pew-opener out of temper at being summoned to her duty almost before she has finished her dinner, and looking as if she wondered what people could possibly come to church for in an afternoon,—consequently they begin to neglect the service; and then two-thirds of the Sabbath are passed in lounging about, in eating, drinking, and smoking, in reading blasphemous Sunday newspapers, and by the time the hour of evening prayer arrives the effects of their sabbath-day’s occupation is too, too evident, and inclination for religious duty is deadened: which were it even not the case, where would the poor find room among our crowded evening congregations? No, they habitually never go to Church at all, or else resort to the Dissenting Chapel; and, in the former case, they soon come to look upon the Sabbath as a day allotted to idleness or mis-called pleasure, or more frequently, absolute vice.

Better indeed were it to follow the example of some sensible pious ministers, and have two services only in the day, i. e. morning and evening; make no pretence to attractiveness or ostentation, but let the service in all its parts be so performed and the discourse from the pulpit be adapted to the measure of intellect of every class of their hearers, that they may, on leaving the church, depart with the conviction, that "this is in truth the house of the Lord," that "this is the gate of Heaven." One such small assembly I have now in my mind's eye, where you may see as many of the poor congregated as of the rich, where one feeling appears to pervade all who are present, and one sentiment animates the countenances alike of those who occupy the higher seats and of those who fill the aisles, or sit upon the lowly pulpit stair.

CHAP. VIII.

SATURDAY MARKETS.

“YES, but the Market has been held in this town on Saturday from time immemorial, and it would not do to alter it now.” True, and sin has existed, not from time immemorial, but ever since Eve transgressed the commandment of her God; theft, murder, and every crime have existed from the earliest ages, but is this the best reason you can allege for the continuance of Saturday Markets? how should you like to be compelled to lay in your stock of weekly requisites late on a Saturday night, be the weather never so inclement? how should you enjoy a seat, or a standing, on the cold pavement of a market-place on a dark and wintry night in January? You complain, and justly too, as magistrates, as masters, as heads of families, of the drunkenness, the debauchery of your workmen, your servants, and your tradespeople on the sabbath eve; as clergymen you complain of your parishioners, and yet you expect them to be ready for the morning service at your churches on the following day, or perhaps you care little whether they come or not.

I know one town, and doubtless the instance is

not a singular one, where the market does not commence until six o'clock, or half an hour later, on the Saturday night, and a population I believe of 100,000 souls have to supply themselves and their families with provision after this hour; the scene, especially on the dark evenings, is one of unbounded riot and licentiousness, an apt representation of pandemonium, and would disgrace a savage, to say naught of a civilized nation. But you will say, "the evil is unavoidable—how are a parcel of colliers and foundry-men who work night and day to find any other time for marketing?"

I will only ask one or two questions: "Were it to the interest of your corporation or whoever has the regulation of these matters, did every member of that legislative or executive body gain one hundred pounds only per annum by the market-day being transferred from Saturday to Thursday, how long would it be before an application to Parliament would be made for an Act to authorize the change?" You would, for a small amount of gold and silver, which is of no actual but only a relative value to you, do that which, for the love of your Maker—to whom you are indebted for every thing you see, taste, hear, or exercise any of your senses upon—you do not consider yourself under any obligation to do; and yet, possibly, you would be offended with any one who presumed to doubt the genuineness of your religious principles.

CHAP. IX.

ELECTIONS.

O ~~THEY~~ cause money to circulate and to be spent "for the good of the country"; facetious certainly, and desirable, if true: but let us now analyze the truth of the position. Is it "for the good of the country" that your neighbour should be tempted to sell himself or his conscience to the highest bidder? is it "for the good of the country" that your beer-shops should overflow with drunkards, ruffians, and debauchees? is it "for the good of the country" that every evil passion should be excited and encouraged by those who are the magistrates of the land, by your clergy, your tenantry and your tradespeople? Your magistrate takes a solemn oath truly and indifferently to administer justice and encourage peace, yet at an Election he is at liberty to instruct the several committees to carry the day for their respective parties, by any means, fair or foul, provided the latter be so done as not to be perceived; the magistrate will lead the yell and the groan on the hustings, to prevent the opposing candidate from being heard; the clergyman, that man of peace, will hiss as heartily and groan as loudly as the best among them, and think,

doubtless, how strenuously he is doing his duty "for the good of his country": and when the successful candidate is chaired in triumph through the streets of his provincial capital he thinks, poor worm that he is, that such a triumph is worthy of an accountable being, of a rational, immortal soul. He never reflects how many a life of misery may be traced from the date of an Election, how many a separation of friend from friend may be caused thereby, and how many a female will curse the day she first heard of or met with an Election.

But what is the use, you say, of thus dwelling upon the dark side of the picture? Shew me a bright side, and I will with delight expatiate upon it; shew me one iota of good derivable from Elections conducted upon our present system; point out the returns which the country derives for the thousands and hundreds of thousands of pounds which are spent in Elections, and I will own to the fact of the picture possessing a bright side—a fact upon which I am now entirely sceptical. You will answer, Only look at what our Legislature does for us; certainly I will look, and it requires no magnifying glass to perceive that in spite of taxes and public burdens of every kind, the legislature confesses itself unable to devise means for the support of the country, or to afford any substantial or permanent aid for the evils under which the community groan. Take the legislative enact-

ments for the last ten years, and I do not hesitate to say, that railway companies, banking companies, insurance ditto, and private capitalists, have done more to benefit the country, at a time of almost unexampled distress, than the whole of the legislative body and its ponderous machinery united; and if the legislature do not open their eyes in time, and to some purpose, I can tell them that in the course of one quarter of a century hence, the railway companies and joint-stock companies will *govern* the *Government* of this empire. "Eh, do you think so?" Yes, unquestionably I do; and if you will but rouse yourselves from your insensate slumber, you will perceive that the system is already insensibly commenced; proofs in support of the assertion need not here be adduced; a glance at the real state of affairs at this moment will supply them: and it behoves our rulers to be wise in time and secure their influence and prerogative while yet there *is* time.

Let our Legislature at once step forward and propose some measure as beneficial in its results to all classes of the community as the railways, banking companies, and insurance companies have proved theirs to be, or they will be placed in the same position in which those execrable prisons, the stage-coaches of former days, and their proprietors now are with reference to the railways. The former might possibly imagine that their system was

the best that could by any chance be devised, and that "par consequence" they might hold up their heads as high as they pleased; but what is the reply of the railway proprietors to all this? simply as follows,—" You, the stage-coach proprietors and cruelty-encouragement companies, have an undoubted right to your own peculiar opinion, we to ours; you have your roads, your coaches, your horses, your coachmen and guards; our society comprises railroads, decent carriages twice the size of yours, low fares, splendid places of refreshment and for travellers to alight at; our "rules of society" enable us to convey the said travellers at double the speed, or even quadruple, that which by dint of all the cruelty you could practise was ever attainable; we travel with a ten-fold degree of ease, at half the price, and less than half the trouble, your customers experience; we choose to provide servants who neither take or ask for fees: you are perfectly welcome to retain your own rules or to adopt ours, as you think expedient. We contend that the old system might do for society according to your way of thinking, but that ours is better adapted to the requirements of the age we live in and the present constitution of society; but we will not waste our time in persuasion and argument. Our system will stand the test of time and common sense, yours will not; we were enabled to provide employment and support for thousands of

persons at a time when all from the king to the beggar were unable to suggest a tangible remedy for the distress which existed on all sides, you, on the contrary, instead of employing additional hands, only kept on reducing your establishments; you had the option given you of joining us, and those who did not choose to avail themselves of this option can now have no plausible reason for complaint." So do we—who seek to establish society upon a system pointed out as the only firm and natural basis, alike by the laws of God, the decrees of nature, and the necessities of human beings—reply to those who tell us if we subvert the present system Society can no longer exist. Why the only marvel is that, constituted as society at this precise period of time is, any union of sentiment or opinion can possibly obtain on any subject. Every man is trying his utmost to thwart and overreach his next neighbour, and he who rises highest in the scale by the losses of his nearest friend is the best man there, is the most thought of, the most highly honoured.

According to the present system of society, you cannot gain one single shilling without abstracting just so much from the pocket or the purse of your neighbour; and for that, nine times out of ten, he never receives one half of the value of that shilling as an equivalent. The maxim of every one of you, from the Premier to the retailer of farthing

rushlights, is, “buy at the cheapest and sell at the dearest market you can,”—or in plain English, cheat and overreach your neighbour in every transaction as far as your wits will enable you, but take every possible precaution that he (the neighbour aforesaid) does not repay you in your own coin !! And this is a true and faithful epitome of the “rules of society,” of a society of rational and responsible beings, professing Christians, who hope for happiness here and glory in the world to come !!!

“ Do unto others,” &c. and “ love thy neighbour as thyself.” The strongest professor of Evangelical Christianity would, if he were compelled to speak that which he really and actually believes, tell you that if you were in very deed to fulfil this precept to the letter people would take you for an insane person, and if you were in trade you would soon be ruined ; still they preach the doctrine from the pulpit, with the full conviction that it will not be acted upon, and knowing full well that it is about the last mode of action they themselves would ever adopt: yet they are offended if people are incredulous of their sincerity, or hesitate to accept their doctrines. I doubt much if any clergyman would endure being told that he did not act up to the precepts he advocated, and I am sure that his own experience must tell him that he was perfectly aware the thing was impossible under the existing system of society.

The legislator, the magistrate, the clergy, the laity—in short, all the higher classes of the population of Great Britain—well know that half, aye, how much more! of the misery, the poverty, the crime, the abandonment of all that is good and the encouragement of every species of vice, are distinctly traceable to the Gin Palaces, the Public Houses, and the Beer Shops; they know full well that neither gin or spirit of any kind or beer, as we now manufacture it, are necessary for human existence: they know them to be slow poisons, or rapid in their effects, according to circumstances. It is in their power to put down the whole system at their will, and yet they hesitate. Why? the answer is clear and decisive, gin and spirits and adulterated liquor may produce poverty and crime to an unheard of extent,—they may demoralize every poor person in the kingdom,—they may kill their victims by thousands and tens of thousands, *BUT they add to the revenue of the country, they bring in gold and silver into the Treasury:* and therefore for this reason, and no other, the system must continue.

Nevertheless, we *are* a Christian nation; we think we *are* evangelizing the world;—and the man who dares to think and say the contrary, or doubt the fact, or presumes to bring forward any plan in lieu of the present most execrable and diabolical system, is looked upon as a mere visionary

enthusiast, if not indeed as a madman; and this too, by those who affect most to deplore the evils complained of.

When, oh when, will our eyes be opened? When will our legislators find their best interest in taking the Word of God and the Divine Law as their guide and counsel? When will men cease to mystify the truth and keep the world in darkness and error? When will they cease to teach their children virtue, justice, truth and love, by words and books, and practically give the lie to all they teach by their daily lives and actions?

CHAP. X.

RECAPITULATION.

AND now, having like true political and social economists placed the cart before the horse, and raised our voice loudly against some of the most crying evils of the day, let us compile a brief chapter of heads; some of which we have expatiated upon, and others of a nature too obvious to need any lengthened discussion ; having done which we will endeavour, to the best of our ability, to retrieve our primary mistake as regards the cart and horse aforesaid, and offer a few hints as to the better arrangement of the estate of the body politic, social, or domestic. “Revenons aux nos moutons” therefore, I beg pardon, “nos tetes” I mean, as this chapter hath especial reference to heads, not carcases.

Present Evils.—Encouragement of gin and liquor drinking: forbidding (or next door to it) to marry, unless people have money, thereby producing moral and physical evils to an enormous and fearful extent.

Division of interests and of capital into small

portions—which taken separately are not sufficient for the support of each individual of the community; but if used collectively, on the system of mutual co-operation and combination, would more than suffice for all and realize a very considerable profit besides.

Bad Education.—Injury arising from use of the present classics; children taught to admire that which they know to be wrong, and to practise that which you once taught them to condemn; fagging at schools, revenge, honourable feeling, (falsely so called,) manliness, war, elections, trade, competition and injurious rivalry.

College Life and Studies.—Encouragement to ruin both mind and body for the attainment of a nominal honour; a lottery where there are ninety-nine blanks to one prize out of a hundred tickets, where one is successful hundreds fail; whose attention, had it been directed in other channels, might have led to honour, comfort, and happiness; time and money wasted.

Pauper Education.—Mischievous in a high degree, unless followed up by some ample provision; giving them ideas and wishes you know never can be realized: like shewing a child some dainty, offering it, and then eating it yourself.

Religion.—Practice ; the very reverse of your precept : in all ages and classes of society, money, not mental or moral worth, the criterion of respectability.

Preaching.—Splendid and highly intellectual essays, in language better adapted to the debating schools than the pulpit, to a congregation two-thirds of whom are children of your Sunday schools ; the remaining one-third, with an individual exception or two, tradespeople whose life is passed behind the counter when they are not eating and drinking, and who would almost as soon understand Hindoostanee as what they are in the habit of hearing.

Factories.—Keeping your young people in a hot atmosphere whereby their systems are unnaturally stimulated, and their passions roused at a much earlier age than by the usual course of nature, for a number of consecutive hours, unjustifiable under any circumstances or in any situation whatsoever. Remedy : separate squads to relieve each other every two or four hours.

Horrible System of Mines.—I leave this “head” however, in Lord Ashley’s “hands,” as he deserves no end of credit for his splendid efforts to eradicate this national disgrace ; merely hinting, that

machinery, electricity, and various sciences and devices of man, are *not* near so serviceable as they might be were they applied on a more extended scale.

Cruelty to Animals.—Enormous, and enough alone to bring down the direct vengeance of the Almighty upon a nation which practises such atrocities; ask your butcher how white veal is obtained, ask your farmers how geese and turkeys are killed; but “there are some things which it is best not to talk about,” at least, a Lady told me so once in reference to such subjects as this, and of course the Ladies *must* be right.

Agriculturists and Mechanics.—Every effort appears to be made by some people to set these two great classes of the community against each other, and to induce them to believe that their interests are separable; a *lie* from beginning to end: one class could no more stand without the other, than a body could without its legs.

Hurtful and Noxious Trades.—Lead works, needle-pointing, knife grinding dry, paint works, snuff and vitriol manufactures, and a long list of et-ceteras, at which trades a man rarely reaches the age of forty; knowing that you are making him a miserable creature in body here, and sending

him out of the world at half the allotted age of man, nevertheless the work *must* be done, and "the less said about it the better:" "O give him high wages and he will be glad to do the work." System *diabolical*, and Satan laughs at you meanwhile, though you *may be* a highly professing Christian.

Giving your Mechanics high wages at one time and turning them off at a moment's notice at another; erecting gin palaces and placing liquor shops to meet them at every corner to induce them to spend their money as fast as they gain it, and then asking them to subscribe to mechanics institutes, art unions, missionary and bible societies, anti-corn-law leagues, anti-slavery societies, and clubs where a considerable portion of their earnings is spent in drink, and then making the simple inquiry "Why don't you lay your money by against the time you are out of work?" For shame!!!!

Treadmills in Workhouses!—Food: gruel, potatoes, and inferior bread! a diet which would kill a dog or a horse in six weeks; and why this punishment? O for being poor! Separation of husband and wife, parent and child. System: "You may either take this or starve, and we can promise you neither work or amendment, unless you choose to steal and go to jail"! And this is England!

Law.—Prevarication and evasion on all occasions ; a bad cause defended by arguments which the pleader knows to be founded upon false premises, but which he glories in bringing forward in direct contrariety to his conscience, because forsooth, “the uncertainty of the law is glorious;” *some* body has said this, and *every* body is bound to believe it. Monstrous ! ! Test : would any pleader take a cause in hand which he knew to be a bad one without being paid for it ? Query, what is the average price of a conscience in the British market ?

Medical Knowledge.—Insufficient ; medicinal education superficial ; the profession too much looked upon with respect to the income, and as a means of existence ; theory and book knowledge substituted for accurate and scientific investigation, and complexity for simplicity, whereby the efforts of nature are impeded, not aided.

Coroners Inquests.—Unjust in their tendency, false in their conclusions, partial in investigation, and erroneous in their decisions.

Poor Laws.—Vide notice of Workhouses. Remedy : eject the Commissioners from Somerset House, “adjourn the house” sine diē, turn the house into a second Greenwich Hospital ; and, like

the effect of the magic wand of the “Wizard of the North,” you will see before your astonished vision a monument of glory to Old England, instead of a “Palace of the Inquisition”; and, in lieu of the deep but suppressed curses of the poor man, a sound of heavenly music will be wafted to your ears, even the blessings of the lame, the halt, the maimed, and the destitute—the smile of the orphan, the fatherless, and the widow—will greet your eye on entering those noble courts; and the foreigner who first sets foot on English ground at the Tower-stairs will point, as he glides past Somerset House in your splendid steam ships, at that magnificent specimen of English architecture and exclaim, “Behold the care which Britain bestows even upon her poor.” But a higher reward than this will exist within,—your conscience will lighten your step, joy and gratitude will take the place which is now usurped by gloom and melancholy, and the old halls of Somerset House once more resound with the accents of mirth and thankfulness.

It is curious to observe how we tacitly acknowledge the Phalansterian principle in the ordinary affairs of life, in nature, in domesticity, and in every public movement, and yet the mere announcement of a general recognition or adoption of the principle seems by common consent to be repudiated, and we start from it as from the appearance of a

spectre. To illustrate this fact I will here subjoin a brief list of Phalanges, the existence of which no one denies, and the necessity for the maintaining the regular order in series of which is self evident.

Sun, moon, stars : a Firmamentary	Phalanx.
Earth, air, water : an Elementary	
King, lords, commons : a Ruling	
Tutors, students, attendants : a Collegiate	
Master, mistress, servants : a Domestic ..	
Husband, wife, children : a Family.....	
Commander-in-Chief, officers, soldiers : a	
Military	
Lord high Admiral, officers, sailors : a Naval	
Proprietors, directors, their executive : a	
Railway	
Ship-owners, merchants, sailors : a Mer-	
cantile	
Archbishops, bishops, clergy : a Clerical..	
Physicians, surgeons, apothecaries : a Me-	
dical	
Judges, barristers, solicitors : a Legal ...	
Landlord, tenant, labourer: an Agricultural	
Chairman, orators, auditors : a Gathering	
Mill-owners, — factory men, women and	
children, alas! alas! where is the connecting link	
to form a "Phalanx" here? The regular "order	
in series" is inverted, and at any moment (the tie	
being wanting) the whole community may be scat-	
tered to the winds; there is a great gulf between	

the two classes which needs filling up ere we can form a Phalanx of such materials as these: pass we then by them, hoping for better things.

Infancy, middle life, old age: a Climacteric Phalanx.

Gold, silver, copper: a Monetary Phalanx.

Fuel, fire, heat:

Sin, sorrow, pain:

Sickness, disease, death:

Morning, noon, night:

Love, courtship, marriage:

Corn, bran, flour:

Clouds, mist, rain:

Light, twilight, darkness:

Rivers, lakes, seas:

Springs, streamlets, brooks:

Leaves, blossoms, fruit:

Seeds, plants, trees:

Single trees, plantations, forests:

Blade, corn, ear:

Food, clothing, shelter:

Bones, flesh, blood:

Breath, food, drink:

Ore, slag, metal:

Spirit, senses, reason:

Hell, earth, heaven:

Life, death, immortality:

Archangels, angels, glorified spirits: the Celestial Phalanx.

} the Spiritual Phalanx.

Thus we see that all things in heaven and in earth follow in order, subvert that order and you immediately produce confusion. The list might be extended to volumes, but it is hoped that the examples brought forward will suffice to prove that by the establishment of an "Associative" Phalanx we mean nothing more than the due organic arrangement of the modern confused materials of society; and instead of trusting to chance, and the plan of "every thing finding its own level," sending our children to schools and trades trusting and "hoping they will *turn out well*," seriously sitting down and counting the cost, examining the basis upon which the laws of nature are founded, and not rushing blindly on, depending upon accidental circumstances, waiting to see what will "turn up." You might just as wisely "toss up" for it at once, as follow the "rules of society" now established.

The Bible abounds with promises to those who follow the commands therein given, and threatenings to the disbeliever and the presumptuous man who seek to subvert those promises. We realize the truth of this daily; nevertheless it would seem that all mankind are bent upon evading these promises and threats, or giving them a double meaning, or a mystified interpretation. We adopt the order in temporal things, but deny or refuse to acknowledge its existence or its importance; and a man who does venture to draw attention to such

subjects is at once accused of Materialism, Socialism and Infidelity. Strange infatuation! one is tempted to exclaim with Pilate, What is Truth? when we see men incessantly complaining of evils of their own creating, and still obstinately persisting in their blind determination not to remove the cause; though it is their acknowledged principle,—and one they pretend to teach alike in the Pulpit, the Schools, and the Colleges,—that if the cause is removed the effect must vanish at one and the same time; they tell you that to doubt it is infidelity and insanity, but that to act upon it would be insanity likewise! No wonder then that the mass are confused, when their teachers and leaders preach such strange doctrine as this. That they do it advisedly we do not believe, yet that it *is done* is an undeniable fact: but their motto is, “Wait and see;” ours is, “Up and be doing.”

The very man who looks upon the Railways as a “sign of the times,” and doubts whether they are not absolutely an instigation of the Evil one, will, if it suits his convenience, travel by railway for all that; now in so doing he is decidedly acting against his own conscience. A man will inveigh most bitterly against all stock-jobbing, and in the same breath most gravely tell you he thinks, after all, the three per cent. consols the best investment for capital: he will call Priessnitz an “old woman,” perchance an “old fool,” but he will take to water-

drinking the next day, and advise every body to do the same: he will sigh over "Singing for the Million" one moment, and shout as loud as the loudest of them in one of Mr. Hullah's classes the next. He will preach an excellent sermon on brotherly love, universal charity, peace and good will, on the Sunday, and in a day or two after you will find him presiding at a board of income-tax inquisitors, and arousing every evil temper of his neighbours by his prying, impertinent, and unjustifiable queries. In short, what will not man do to evade the plain straight path of rectitude, and follow that only which the atrocious "system of society" in which he has been brought up points out to him?

PART II.

CHAP. I.

THE PHALANX.

THE term Phalanx has of late been the fruitful source of much dispute and acrimonious discussion, having been adopted as the distinguishing title of the associative community they propose to form by the advocates of the doctrines of the late Charles Fourier, a Frenchman; who, a few years before his death, in 1837, published several works on the Social and Political state of the human race. By some the Phalanx is stigmatized as implying a Socialist or "Owenite" state of communion; others again, without due examination, at once pronounce the friends of Phalansterianism to be "downright Infidels, Sceptics, Agents of Satan." In reply, to the former objectors, it is here distinctly stated in the words of a talented American author—Albert Brisbane—that "Phalansterianism has not the most

distant affinity to ‘Owenism,’” which term we understand to imply Socialism; and to the implication conveyed by our zealous friends who favor us with the very intelligible, though somewhat harsh, appellations of “Agents of the prince of darkness, Infidels, and Sceptics,” our only reply can be, that if an implicit, simple, and entire belief in the pure doctrines of Evangelical Christianity as laid down in that priceless volume the Bible; if an humble sincere wish to be guided wholly and exclusively by “a single eye to His glory who is King of kings and Lord of lords”; if laws founded on that golden precept delivered to us by Christ himself,—viz: “Do unto others as ye would that men should do unto you”—in the most literal acceptation of the words, if these can by any misconstruction be alleged as the motives by which Infidels, Sceptics, &c. are actuated, then, and then only, will we plead guilty to the charge.

By this test, then, we wish to be tried; and if we can prove the purity of our intention, if it can be shewn by indubitable data that our calculations are correct,—both numerically and by the experience of different classes of society, theoretically,—all we ask, is a patient hearing and the most scrutinizing investigation. We have been reproached with isolated views of money-getting and self-aggrandizement, of rash and reckless speculation; we have been classed with the violent characters

of the day; all this we unhesitatingly repudiate, and challenge any one to prove: and in the spirit, not of retaliation or self-sufficiency, not of anger or of worldly wisdom, but in the spirit of meekness, of universal charity and good will, would we entreat our objectors (for opponents or enemies they cannot be, if they are Christians,) to act towards us as the Bereans of old did towards those who first propounded a new doctrine to them, viz: to "search whether these things be so" or not.

The meaning of the word "Phalanx," it is perhaps scarcely needful to explain; but as it has hitherto proved a sore stumbling-block to many, a bugbear somewhat like the "black man" of our childhood's nursery imagination, it may perhaps serve as a means of dissipating in some measure the frightful illusion to say that it implies, in the sense in which we wish it to be understood, neither more or less than an association or combination of individuals and individual interests in certain property, for the support and mutual benefit of the whole body corporate so associated. In the same manner that an Insurance Society provides against loss by fire, or by sea, so does a Phalanx offer security against poverty, medical aid in case of sickness, a home for the indigent,—and a much better home than the ingenuity of man has ever yet been able to devise; its aim is an union of interests, *not* a community of goods; a true fraternal feeling

between man and man, not an equality of grade; a strict and literal adherence to the Divine Law, and the laws of the country, submission to, not rebellion against, the “Powers that be”; the substituting conviction and *interest* to do good in the stead of coercion; a systematic arrangement for confusion; an educative system based on natural principles; the application of machinery, the arts, and sciences, to the comfort and aid of every class, in lieu of the present incongruous direction of the inventions of the day which now prevails, where each individual strives to better himself at the expence of his neighbour, and as a necessary consequence, disappointment and vexation are the reward of nearly all the competitors; the abolition of poors’ rates; the total annihilation of a possibility of bankruptcy; and in short, a thorough simplification of the modern most heterogeneous system of society.

To those who agree with us in the idea that such a state of things is desirable we principally address ourselves, and request their candid and unprejudiced attention, while we endeavour in the following pages to set before them a plan which we think more calculated to produce these results than any which has hitherto been offered to our notice; we have pointed to a few of the evils of our present system,—proceed we now, in humble reliance upon the aid of Him who has promised that His support

shall never be withheld from those who diligently and prayerfully seek it, to develope to the best of our ability the remedies for the evils alluded to. Deprecating once and for all, every political, party or sectarian sentiment or bias whatsoever, and acknowledging but one motive, and that the glory of Him to whom we and every creature animate or inanimate belong ; and, as a consequence of being actuated by this motive, a desire to promote "peace on earth and good will towards men."

In the first place then, it is proposed that a company of persons shall unite in the purchase of an estate of the size of from 1500 to 6000 acres of land, the amount of shares to be upon a graduated scale, varying from £50 to £5; in lieu of building upon this estate some hundreds of detached residences, one principal residence shall—if such a building be not already on the estate—be erected; this house to contain nearly the whole of the population, with some few exceptions as will hereafter be pointed out; it will be obvious to the most moderate capacity that by such a combination much expense will be saved, and opportunity afforded for an infinitely greater degree of comfort, convenience, and abundance, than under a system of isolated dwellings, and a consequent multiplication of labour. The establishment to be under the control of a Governor as the Principal, a Minister, a Surgeon or Physician, and a Committee of Man-

agement to be selected from among the most talented and intelligent members of the community. Separate suites of apartments, as in Colleges, to be appropriated to the use of each Family; these apartments to be rented by the parties on a graduated scale, so that all may be suited according to their inclination or their means. The establishment to include Public Rooms for refreshment, Baths, a Library, a Kitchen commensurate with the magnitude of the building, as in Club Houses, Colleges, &c.; Servants and attendants to be provided by the committee of management; Nurseries for the infants, Schools for the children, a Church, a Chapel, a range of Workshops, a Bazaar, and so on.

As subordinate establishments, we should require a Hospital or Infirmary, situated at a short distance from the main building, Stables, a Farmery, Lodges at the entrances to the domain, and a residence for the superintendent of the garden department. In some situations where the community was formed of Mechanics, or Miners, arrangements would of course be made having respect to the nature of their occupation, or with regard to locality. To elucidate this more clearly, we will presently make a few extracts from a translation of one of Fourier's Works, and also from the publications of one of the most extraordinary men of our time—Mr. Etzler, of Philadelphia, U. S., who,

in combination with Fourier's Industrial System, has proposed the use of machinery of an entirely novel description, upon a scale of unparalleled magnitude and simplicity, both as regards the power of the machines themselves and the effects to be produced by them.

As Mr. Etzler's inventions were originally intended for adoption in America, and were expressly adapted for the state of society and with reference to the peculiarities of locality in that country, they could be either modified or only partially made use of, as might be judged expedient, in a land so generally inclosed as our own. As regards Association however, the two authors closely coincide in their principal views; and it is our purpose to shew how far the plan of associative combination can be amalgamated with the mechanical system. Suffice it here to say, that Mr. Etzler conceives it will ere long be practicable to cross the Atlantic Ocean from Holyhead to New York in three days, or four at the furthest; recent discoveries on the nature of the tides and the waves, which have been the result of experiments made at Plymouth during the past year (1842) by scientific men, have tended entirely to confirm Mr. Etzler's doctrine.

CHAP. II.

EXTRACTS FROM FOURIER AND WOOD.

SOMETHING must be radically wrong in our political schemes and philosophical systems, the one to teach and the other to practice doctrines that reduce men so low in the scale of happiness, and lead them to strive after objects so little calculated to secure any real good.

Society is a chaos. Aspirations after universal suffrage and secret voting supplant higher and more useful aims.

No agrarian scheme of division and anarchy is proposed to rob the rich and aggrandize the poor, it is not proposed to strip the noble and the wealthy of their domains, their dwellings, or their furniture; on the contrary, the system now introduced to the notice of the British reader seeks to shew him how the poverty-stricken may be raised to opulence, while additional magnificence surrounds the great.—*C. T. Wood, August, 1842, Introduction to Fourier's System.*

The Republicans seek to produce perfect equality, and they hope to realize this by the abolition of property, general education, community of goods, and simple mediocrity; but this is opposed to every

law of Nature, and to Divine law; therefore men have no liking for mediocrity, nor for equality: tastes, wishes, aptitudes, tempers, are unequal by nature,—they can only be reduced to equality by *restraint*, and by the annihilation of personal liberty.

The system of Association, if adopted, will change the face of the globe by substituting unity for general duplicity; from duplicity the human race have hitherto gathered nothing but privation, misery, and depravity: and so long as they continue to sow the seed must they expect to reap the crop.

In this state of things each individual is forced to scheme for himself; all classes, all professions, are in competition, coalescing to ruin each other in self-defence.

Every where, says Fourier, we see each class interested in wishing ill to the others; it is the interest of the lawyer that discord should prevail, it is the interest of the medical man that there should be sickness, war is profitable to the military man, the judge is interested in the continuance of crime, the speculator in corn reaps his harvest in times of scarcity, fires are beneficial to the architect and builder, as well as the mechanic; and so we might go on multiplying instances in proof of our assertion, that as society is now constituted each man is interested in wishing for, or at least profiting by,

the sorrows, the hopes, and the privations of his fellow-creatures. Brethren, these things ought not so to be.

In the present day labour is repulsive, obedience forced, men are tired of suffering, and society is threatened by approaching dissolution.

London alone contains 230,000 beggars, vagabonds, and thieves,—a people who exist without any ostensible calling. In Liverpool the poor amount to one-third of the population.

The petition of Booriston, in Ireland, in 1835, says that in that parish, out of 11,671 inhabitants, 7840 are reduced to one penny a-day, 4000 are destitute of the most necessary clothing, 9838 have no kind of bed, but sleep on straw or rushes, the greater part on the bare ground.

We see in the most flourishing provinces misery, in the towns misery,—in both we find overwhelming wealth, every social path choked up with produce that cannot find consumers, capital that cannot find a source of outlay; it is a curious phenomenon to study, and sufficient to make evident the falsity of incoherent social mechanism.

The social mechanism is such, that from the smallest fortunes to the greatest all the world is in a manner forced to work in order to live and support rank: the object of living, of gaining, of amassing, of preserving or increasing his fortune, is necessarily the first care of every one; neither rich

nor poor can extricate themselves from it. Life is very costly in civilization, the first necessaries are dear, and out of all proportion to the wages of the labourer. Gold is the end of every struggle, the object for which the struggle is made ; take care, lest you have genius—lest you make some great discovery—if you have not gold, you will be smothered in the crowd ; take care how you become a parent unless you have gold : gold permits virtue,—it becomes virtue itself.

Commerce is based on a false system, it is not talent and integrity which lead to fortune ; cunning, chance of rising or falling, trick, mutual crushing : no longer fair and open competition.

Stock-jobbing forms a second power in the state, holding the Government under its immediate influence. All the attempted associations of agriculture and of industry are fettered by the plots of stock-jobbing. Credit and confidence are lost by commerce, on which they ought to be founded.

Society now is a subverted order, a scale in discord, from which men persist in drawing false and discordant sounds,—while they need only tune the notes to produce a series of correct chords, melodious and harmonious.

Fourier's law of Association is a continuation of Newton's law of Attraction. It procures the multiplication of riches and general abundance by the double means of economy and social industry.

It harmonizes all the passions for the benefit of industry and general unity. By preserving the unity and the affections of the family, it absorbs all exclusive interests; it causes each to find his interest in that of all, and thus attaches him sincerely and devotedly to the public good.

The union of a certain number of families and the unitary administration of the households is the first principle laid down; the second principle is the full developement of agricultural, domestic, and manufacturing industry, and the distribution of profits according to the three individual powers—capital, labour, and skill.

The third principle is industry, rendered attractive by the formation of the labourers into groups and series, or as we English say, “divisions,” relieving each other every two, three, or four hours, and embracing a variety of occupations by means of the division of labour, which renders the task extremely easy.

The smallest number of individuals with whom we can constitute a Phalanx is four hundred; harmony could not be produced among a smaller number, on the contrary discord would soon arise: this science is based on calculations which have a conclusive reason, but we have only time and space to give results.

Each individual man, woman or child, will bring his or her portion of capital, skill or labour, separately or together. The Phalanx will advance to those who bring only labour, a minimum of common

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necessaries of the third class, for there are lodgings at different prices, and various kinds of tables for different tastes and fortunes; the Phalanx is repaid these advances at the end of the year, when the division of profits takes place. Each will soon enter into different degrees, as those who have savings to advance, and those who have rising talents, will of course advance in the social scale. Children four or five years old are capable of participating in these advantages, by distinguishing themselves in those functions proper to their age and powers. Infants are taken care of at the expense of the association. The invalids and infirm are gratuitously provided for.

The capital invested in the Phalanx will be represented by shares, the interest of funds invested by a resident member may be estimated at fifty per cent. The rate of remuneration for the three industrial faculties is thus appointed: five-twelfths for labour, three-twelfths for practical or theoretical knowledge, and four-twelfths for capital.

Care must be taken in the arrangement of the building to separate the Workshops of the noisy trades, the childrens play rooms, &c., from those parts where the resident families would naturally wish to enjoy profound quiet; no fixed rule can be laid down on this head, as reference must be made to the general trade and occupations of different localities: but the Directors, Proprietors, and Architects, would very easily contrive this.

CHAP. III.

ECONOMY AND PROFITS OF ASSOCIATION.

THE saving in the Kitchen department would be very great; where three hundred fires were daily required for that number of dinners on the present system, five would suffice on the new; where three hundred women are required to furnish meals for their families, ten would do the work with ease.

Where a Labourer is now obliged to bring his tools and working implements into his living room, on the new system he would deposit them in a place specially appointed for the purpose, and his own apartments would be entirely free from either tools, cooking utensils, or lumber of any kind; the same observations apply to the articles used by the females for their household work.

Every married couple would have their own two apartments to themselves, their children in the nurseries, their grown-up daughters in the rooms immediately above their own, and the young men in the opposite wing of the building; a single room being allotted to each unmarried man, in addition to a hall or reading room for general use.

There are numerous distinctions with regard to the dividends upon capital, but the limits of this

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work preclude the possibility of treating this subject in all its details. We may however state, that as a general law of retribution, The greater the amount of capital invested by any individual, the less is the amount of interest awarded to it: and, The less the amount of capital, the greater the rate of interest. So that a working man would receive thirty per cent. for three years, or until his capital reached one full share of £50; twenty per cent. during a similar period for the successive instalments of a second share, and so on until he reached the middle classes,—receiving the medium share of ten per cent. The interest of the larger shareholders would vary from ten per cent. to seven-and-a-half per cent.; if the average were more or less than this, the relative ratios of interest would be similarly affected.

CHAP. IV.

ORGANIZATION OF LABOUR.

VARIETY is a want of the soul and body, a want of all nature. Let us examine this mechanism. If to dig a square of ground employs a man for twenty-four hours, twelve men will dig it in two hours, or less ; for we all know how much more active we are inclined to be when we know our task is a short one, than if we expect to be all day at it. Machinery in the present day is an injury to the mechanic and the labourer ; in the Phalanx every invention to lessen labour will be hailed with joy, as giving fresh opportunities of doing work quickly and with ease, and thus affording time for other occupations by way of variety. “ Change of work is as good as play.”

Under the present system the masters think they cannot sufficiently complain of their servants, or the domestics of their employers ; both are right, the one finds his labour compulsory and sees he or she does not give satisfaction, the other finds he is served only because the domestic cannot live without servitude ; one exacts as much as he can for the wages he gives, the other does as little as he can help for the wages he gets ; one tries to get

as much as he can out of the servant, the other as much as he can screw out of his employer: this system begets mutual want of confidence, want of confidence begets suspicion, cunning, and treachery; the fault is *not* in the parties themselves, but wholly in the system. Domestics are at once the plague of individual households and the victims of a false arrangement of society. The employer gives wages according to his means, he can do no more; he changes his servants continually, and oftener for the worse than for the better.

In the Phalanx, domesticity or servitude, is but a reciprocal exchange of services; numbers will engage in it from aptitude and vocation, as well from individual gratitude as from attachment; the good feelings of our nature will be roused, and there will exist no cause for the excitement of the evil, therefore all will be served with zeal, ardour, and devotedness, and the services themselves be duly appreciated.

CHAP. V.

EDUCATION.

AT present the career of the poor man is forced by necessity. Refinement would only unfit him for repugnant labour; it is not only imprudent but a direct act of cruelty to enlighten the poorer classes on their miserable lot, without at the same time giving them the means of improving it. The dangerous effects of this blind policy are every where felt in the present day; the difficulties commence with the physical cares of infancy, for this care a mother alone does not suffice, she must call in the aid of domestics. Now we have said that the domestic class, in large towns especially, are so corrupted and depraved that they are the scourge of households, and yet it is to this very class that a mother confides her children (for by far the greater part of the day) during their earliest years; the more the child advances in years the more the mother perceives the difficulty of Education, the more she feels how little competent she is for the task, and all the while the children themselves are imbibing lessons which they take good care their parents shall not be made acquainted with their knowledge of.

If such be the condition then of parents of family and fortune, what must be the lot of the working classes, who cannot procure even necessary food? The children far from being a link between the parents are a source of discord; the father complains of their noise and brawlings, he flies from home to seek tranquility elsewhere, he is afflicted by their number, he accuses Providence, he scolds his wife, who brought into the world children which he cannot maintain; she, the wife, recriminates, and complains of having all the care, the pain, the distress and anxiety, without any interval of repose, or even the tenderness of her husband to support her; their tempers sour, the wife grows peevish and ill-mannered, the husband goes to the public house and drowns care by spending his last penny in getting drunk,—the poor children, victims to this “system of society,” die annually by thousands: and if they survive, what then? they have to run the same race, and to undergo the same hardships their parents have undergone before them, or perhaps worse—to live a life of crime or of degradation.

The middle classes hesitate to marry, and incur a responsibility they are ill prepared for. In large towns particularly, the men seldom marry until far past the middle age. The life of a bachelor may be immoral, but few trouble their heads on this score,—it is joyous, and less expensive; marriage,

family cares, &c., justly terrify them : and what a source of disorder and corruption, of misery, disease, crime, and premature death, is this forced celibacy, this shyness of marriage, in a society professedly based on marriage.

On the Associative system children will be provided for from their birth, and men will look upon them justly with pride and fondness ; all care as to provision for them will be removed, therefore people will no longer hesitate to marry. Equal care is taken of their education from the earliest dawn of reason. Marriage will be encouraged, not ridiculed or looked upon with suspicion, and become what the Almighty intended it should be—one of the most fruitful sources of happiness mankind can be blessed with in this present state of existence.

CHAP. VI.

FOURIER'S VIEW OF THE CONDITION OF WOMAN.

HERE let us take a view of the condition of Woman in the present state of society. Fourier expresses the greatest solicitude for the condition of women; in them he sees at once a class the most oppressed, and yet the most powerful instrument of social regeneration. His system of associative industry enables them to act in groups, securing independence by their industry, and raising them to their proper station in the social scale.

Let us glance then at the present condition of many wives and daughters of the people,—the one condemned to every privation, their feelings tortured by anxiety and neglect, the other sunk in vice and infamy, the consequences of misery and bad education,—then say, if you will, that society has done all it can for woman! that she ought to be content with her lot! that there remains nothing for her to hope or wish for! The immediate cause of woman's misery is her poverty, she sins because we shut her out from independent means of support, because she feels herself to be a weak—a helpless being; she has not, like man, the opportunity of earning independence, and she is every

where surrounded by dangers and difficulties ; unmarried she is solitary, dependant, and subject to continual humiliation. And yet though society offers to woman marriage as her exclusive destiny, educated for this one end, taught to consider it as a duty, and their happiness dependant upon it, yet marriage is not in their power. Men, who have a profession, an occupation, do not deem it so necessary ; their self-love is not concerned as woman's is, and they profess not to wish to marry until they can find fortune and other desirable qualifications. Unportioned young women therefore have the danger of living in isolation ; those who have fortune dare not be very scrupulous, nor delay their choice, through fear of their youth passing, &c. Hence it is so many women marry unfortunately, and find in marriage but disgust and sorrow.

Strange indeed is our error with respect to woman ! We have feared that in promoting her education and elevation there would be an increase of vice and depravity : this is indeed sadly misconceiving her very nature. Vice is hateful to her, she does not voluntarily consent to it : even in yielding to it she detests it, she struggles against it, and the condition that causes it. Amongst the daughters of the people, misery and wretchedness drive the sex into the abyss of degradation ; among the independent class, weariness, disgust, the soul's void, resulting from isolation ; and the unhappy mar-

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riages which have been contracted through necessity or convenience produce the same effects. Misconduct amongst women is almost always the effect of misery, subjection, and idleness; a frightful depravity has insinuated itself among all classes. Society has filled up the measure of its iniquities, and corruption, like a canker, is destroying its very vitals. Falsehood is the main support of society; and were the state of general depravity suddenly made visible, and vice exhibited in all its deformity, the world would shrink with horror at itself, and civilization crumble under a sense of its own iniquities. It is for woman to substitute truth for falsehood throughout the whole social mechanism, but how can she be the monitress of truth if she be not free in her words, in her actions?

In all times, in all countries, what protection has ever been pretended for good morals, the purity of young women, the chastity of wives? the same which has been given to all social duties—fear, oppression, punishment. Woman has been generally held in degradation and ignorance; education, legislation, religion, all have been united to frighten her into subjection: and yet the experience of ages has proved, that neither fear or cruelty have checked the impulse of the passions, that on the contrary they have only stimulated and confirmed them. Experience has proved, that the more woman is dependant and degraded the more she is

corrupted, the more she transgresses the social laws—and that she is pure and chaste in proportion as she is free, intelligent, and independent.

It is not a mere opinion, or prejudice, that modesty, reserve, and dignity, are woman's special and native qualities. In vain have falsehood, constraint, and punishment been arrayed against her, they have but made her act contrary to her very nature. The instinct of woman maintains in her the virtues of her sex: and it is because purity and modesty are a law to her, that fear and punishment do not harden and deteriorate her. Let the social state be changed so that woman can think and act freely; let us respect her modesty, her dignity, and her affections, and then will she prove herself to be—what her Heavenly Maker designed she should be—the dispenser of peace, harmony, and happiness in all societies.

Vain is the attempt to depress woman! to reduce her to a mere negative influence. Woman is one half of the human race, the inseparable companion of man; she excites in him the deepest joy, the bitterest grief; she leads him to virtue, or reduces him to vice. The guardian angel of our infancy, the beautiful ideal of our youth, the consolation, the support of our old age, woman exercises incessantly an influence which we cannot resist. She attracts, wins, draws us, even when we trample her under foot as a dependant slave. If man

escapes her salutary influence, it is to the destruction of all his noblest sentiments, his most exquisite enjoyments. For him who knows not her all-powerful sway nature is dead, materialism rules, the globe is an inert mass, the law of attraction has ceased to exist, and a social chaos is all that remains.

It is with society as with the individual, woman cannot be deprived of her social influence ; it is either decidedly salutary or pernicious : without her influence, selfishness prevails,—society petrifies at its very heart, retaining only the appearance of life, after the heart has ceased to beat, and the blood to flow. Love is the most powerful of all attractions, none can escape its influence,—it captivates and charms, gives a new life, and makes a heaven upon earth ; it ensures to woman her empire over man : for by love, she can stimulate him to noble and generous actions, enkindle in him all that is good and beautiful, and inspire him with every noble sentiment.

And yet, what becomes of Love in this age of vice and corruption ? Where are the beautiful illusions of youth, happiness opened in a look or a smile ? Who is young now ? In the cradle man already despises woman, defies her power, thinks of her but as a plaything, a victim. Cold, stern, calculating, selfish, and contemptuous, his idol is gold ; it is gold he sighs for : gold is the object of his dearest care, his highest ambition. Yet not having been wholly

able to withdraw from its influence, Love they have materialized; they have perverted woman's nature; they have formed it into a being submitted to their caprices, their will,—a sort of domestic animal fashioned for their pleasures. They have divided women into two classes; to the privileged—marriage is permitted, domestic care, maternal love; to the poor—disgrace, misery, and reproach; every where oppression, nowhere liberty: and man rules in the social desert, where all the generous sentiments remain barren, and where all the true and natural affections of his heart are subverted.

Still does woman believe, confide, and love. Notwithstanding this coldness of heart and faith on our part, she remains loving and devoted; even without a specific object, without finding one to whom to give her love, to offer her devotedness. Long, long, is it ere her fond illusions pass; she preserves them, clings to them, even while watching them fade, and feels only by degrees the soul languish and hope die.

Soon do all her early illusions give way to the stern realities of society; soon does woman herself conform to the customs of the age, and calculation usurps the place of hope and love. Love now means marriage: this is the second stage of her dream. Filled with sentiments of her dignity, surrounded by the charms of youth, of purity and grace, she expects the homage to which she is

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entitled; she expects to choose, to love, that she may be chosen as a beloved object. But one step more into actual realities, and the world with all its contradictions is opened before her.

It is true modesty and reserve belong to woman: is it not according to social order that man aspires to her love, and that woman grants it as a good that has long been desired? Is it not thus, that preserving her dignity, her independence, she exercises a salutary influence, and incites man to noble actions? If on the other hand woman is humiliated, abased, how is it possible she can retain her influence, or fail to become degraded and changed in her very nature?

But how can woman preserve her dignity, her feelings of modesty and reserve, when she has in a greater degree than man the desire, the faculty, the capability of loving; when marriage is for her an indispensable necessity; when instead of choosing, she must think herself happy in being chosen; when deficiency of fortune is treated as a vice, for which she is to be disdained; when she must yield as the object of cold calculations; when inflicting on herself every sacrifice and self-denial, she calculates too, subdues her inclinations, and stifles her best feelings?

How is it possible woman should retain her native qualities and character, when education and manners are a perpetual deception around her;

when she knows not what to trust, or to believe; when she sees that as she advances in life she must cast aside the sweet dreams, the beautiful sentiments, the holy faith of her youth; when she must herself put on the mask of constraint, of dissimulation, of hypocrisy; when vice and temptation surround her, and society petrifies her faculties, closing her heart with its frigid selfishness,—its vicious, disgusting immoralities,—and its cold, its dead materialism?

Civilization on the system of separate households offers no remedy for the ills of woman, no escape from sorrowful or painful subjection to the daughters of our people. It is in vain that legislation, morals, and education combine to reform the manners, to stem the tide of corruption, to regenerate woman, to strengthen family relationships—all must fail as society is now constituted. But remove the *cause* of corruption, then you efface the misery; establish the Associative System, and you give a free developement to the faculties and insure independence by labour; and when society is organized on unitary principles, and a reciprocity of interests, the wife and daughter will be raised to their rightful position in the scale of being; then will they have time for all their duties,—those duties will be a delight and no longer a burden,—and joy and happiness, social, relative, and domestic, reign, where now we find discord, misery, and degradation.

If such be the condition then of parents of family and fortune, what must be the lot of the working classes, who cannot procure even necessary food? The children far from being a link between the parents are a source of discord; the father complains of their noise and brawlings, he flies from home to seek tranquility elsewhere, he is afflicted by their number, he accuses Providence, he scolds his wife, who brought into the world children which he cannot maintain; she, the wife, recriminates, and complains of having all the care, the pain, the distress and anxiety, without any interval of repose, or even the tenderness of her husband to support her; their tempers sour, the wife grows peevish and ill-mannered, the husband goes to the public house and drowns care by spending his last penny in getting drunk,—the poor children, victims to this “system of society,” die annually by thousands: and if they survive, what then? they have to run the same race, and to undergo the same hardships their parents have undergone before them, or perhaps worse—to live a life of crime or of degradation.

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Or £6160 sterling, paid by Mr. Young for the before-mentioned articles, exclusive of the value of the Estate, which was £58,000.

The capital of the society is fixed at £40,000 sterling, which will be held in one thousand shares of £40 each; which shares may be subdivided into coupons of £4 each, no coupon to be further subdivided.

Or, the sum total of money paid for the Estate being £58,000, that sum may be represented by one hundred and forty-five shares at £400 each.

The minimum of interest secured to the Proprietor is three per cent. per annum; but he can in no case receive a dividend of more than eight per cent., inclusive of the minimum. All sums exceeding eight per cent. of dividend will be carried to account of general capital, and be exclusively devoted to industrial capital; the two-thirds of general dividend awarded to labour and skill, in addition to the minimum secured, will be divided among the co-operative members.

No shareholder will be held liable under any circumstances of dissolution of the Establishment, or otherwise, for more than the amount of his or her individual share.

Any member who may be discharged for improper conduct during the year, will not, upon conviction, be entitled to a share in the general dividend at the end of the year; the minimum

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advanced being deemed equal to the services of such persons, who would have no further claim upon the Association under any pretext whatever.

Every Labourer on the establishment, whether a hired servant or a co-operative member, will be under the control of the Directors; and be liable to dismissal for improper conduct.

The various articles of agreement, and of the appointment of officers, &c., are so similar to those of Joint Stock Companies in England, as to render a detail of them here superfluous; but every document is legally drawn up by, and deposited in the care of, a Notary or Solicitor.

CHAP. VIII.

REMARKS ON MR. ETZLER'S INVENTIONS.

IT would be impossible without engravings to convey an idea of the Machines which Mr. Etzler has proposed to be made use of, to accomplish with ease many works which, under our present system, are toilsome, painful, and laborious. His principal agents however, or those whose powers he proposes to employ, are such as we all are well acquainted with; though, with him, I entirely agree in the opinion—that, as yet, we have not the most distant conception of their magnitude, or of the measure in which they may be adapted to the wants and necessities of man, and the well-being of society.

Wind and water power, steam, the action of the tidal and other waves, large mirrors, or burning-glasses as they are commonly called, are the foundation of Mr. Etzler's theory; and already a Company is formed to carry out his idea of building a vessel upon the principles he has proposed: while I now write, an experiment is making at Margate with a vessel so constructed.

He has machines for taking up the largest trees by the roots; the same machine saws them into

lengths, or into boards, and conveys them directly to their destination. With slight alterations that machine ploughs, harrows, and sows the land when it has cleared it; and this it can effect at the rate of from two to four hundred acres per day.

It is to be regretted that some talented person has not examined Mr. Etzler's "Mechanical System," as now published, and divested it of the theoretical and highly imaginative features which characterize it, in common with the writings of most of Mr. Etzler's countrymen. Germany is the land of the enthusiast, and our matter-of-fact John Bull cannot swallow any such highly seasoned food as they offer; plain roast and boiled is what he most delights in, and be it never so savoury or easy of digestion, if he is not "used to it," his stomach rejects it at once; look at him in the West Indies, with every thing that can delight the palate at his command, his first act is to get drunk with new rum; and then ten to one but "Yellow Jack" claims his acquaintance, and they go off together.

I do not hesitate to say, that Mr. Etzler's ideas as published in their present form will never suit our English head; and though his plans are admirable, and worthy of profound investigation, dished up as they are, John Bull will turn up his nose at them; or if swallowed, they will make him sick, and he will reject them. Now if any plain practical mechanic will take his Drawings, make a Machine, and show the people how to use it, and

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what it will effect when used, I am positive it would tend more to spread Mr. Etzler's fame and realize his conceptions than all the books he has written ever can or will do. I have seen his drawings and his models, and my only wonder is, that with the advantages we English possess, with our knowledge of science and the laws of nature, we have not long ago made the discoveries Mr. Etzler has, and applied them to the wants of society. We give ourselves more trouble, and lay out more money, in building a ship of a thousand tons to cross the Atlantic in a fortnight, than would upon Mr. Etzler's plan suffice for a vessel of twenty times the tonnage, which would travel the same distance in a fourth part of the time or less; the same applies to our land machinery. But as Mr. Etzler is expected in England in the course of the present year, by the express invitation of those who appreciate his talent and genius, he will doubtless adopt such a method of bringing his inventions before the public, and rendering them available, as his English friends will suggest.

His discoveries are not more striking in their nature, than are those of the inventors and engineers of our own country; but they are upon a much more extended scale, both in their dimensions and their application. Many well-thinking people, I am aware, will discourage invention on the ground of its being calculated to produce over-much pride and human presumption. To these

arguments I reply, God has given you talents—and at your peril *abuse* them—use them for His glory, and to the benefit of your fellow-creatures, and they are yours: build a Tower of Babel for presumptuous self-glorification, and as surely as the Word of God is Truth itself you will reap your reward and your punishment together. Make use however of the same talent, the same material, the same tools, in erecting a temple to His honour, by providing a refuge and a home for His creatures, or a church for His flock, and your work will prosper as assuredly as in the other instance it failed.

I look upon the inventions of the present day as a marked proof of the Almighty's providential care for man. He sees the wants, the necessities of society, and gradually allows the wonders of His treasure house to be unfolded to our view; let us use these blessings with deep thankfulness, and an humble sense of our own unworthiness, or we shall unquestionably find that those very blessings will be turned into curses, and our ungrateful hesitation to make use of them will meet its own deserved punishment. Never let us presume to ask, "Can God spread a table in the wilderness, or if He would open the windows of heaven might these things be;" remember the fate of the doubting Lord mentioned in the seventh chapter of the second book of Kings, and pause before you condemn a system without having thoroughly and patiently investigated it.

PART III.

CHAP. I.

A PAUSE.

Now let us pause for a few moments to ask, What is it which all men are striving and labouring to obtain in this world? "What a simple question," say you, nevertheless it is worthy of a thought. "Happiness," you will perhaps reply, no such thing: try again—It is *money*, gold or silver, or their representative paper; copper you affect to despise. Now allow me to ask of what use is money when obtained? "What an absurdity to make such a foolish query!" Nay, can you eat it? can you drink it? can you clothe yourself with it? or if you do wear gold or silver, is it from the motive which induces you to clothe yourself at all? viz. for any certain use or pleasure you derive therefrom; "No, certainly not, when worn it is only used as ornament." Well, analyze we still deeper; if you cannot use it (i. e. money) actually

as food and clothing, and you merely employ it as a means of obtaining by exchange the positive necessaries of human existence, pray what becomes of our monetary system altogether? does it not at once assume the form of barter? And yet one of our greatest diplomatists urged this as a reason for considering, during a time of panic as it was termed, that as the nation in his opinion was brought to a crisis which was within "twenty-four hours of a state of barter," therefore nearly all hope of our existence as a nation was in so great a degree at stake.

Now even supposing the danger to have been positive instead of relative, there was a remedy; though the application were somewhat slow of operation. In society as at this day organized, one class are producers, both are consumers,—according to the system now proposed, all are more or less producers and all in some degree consumers,—therefore, there will at all times exist a surplus fund of the commodity produced, be it gold, silver, or commercial wealth; ergo, it follows, First, that *want* is excluded: this fact produces a feeling of repose, security, and confidence. And although an immediate market be not found for all the surplus produce, still *all* parties can afford to wait until the demand arises; which in the natural course of events, must, by reason of wear and tear, sooner or later come round: here is a manifest advantage gained.

Secondly, this season of repose will afford greater leisure for the exercise of the intellectual faculty, and its consequent beneficial developement; men will be at liberty to travel to other countries, and at every Phalanstery will be received as relations. Intercourse will beget a reciprocity of idea, and the inventions of one branch of the community be communicated to the others in succession; as for patent rights, there would be no use for them. Each individual would find it be his *interest* to invent for the good of his neighbour, as well as his own; and each Phalanstery, in like manner, for the benefit of the surrounding establishments: and all would find, that by a barter of this kind of produce, they could procure every desirable article. Money abstractedly considered, would gradually lose its value, excepting on special occasions, as a convenient medium of exchange; and a revolution would thus be effected, which, certainly under present circumstances, bears the stamp of utter impossibility.

We do not say all this would be realized in a moment, certainly not, human nature and old propensities are not changed or eradicated in an hour, a week, a month, or a year. No, some would go on hoarding for the mere pleasure of the thing, some from old and inveterate habit, but the *necessity* for the system would be abrogated entirely, rendered nugatory and useless. Then where is the danger

of being brought to a state of barter? the idea is a phantom. But even supposing it had occurred, are we so "hard up" that none could be found to suggest a "jury mast," or a *temporary* rudder? Nay, supposing the old ship to be actually going to pieces, can nobody make a raft or a catamaran?

Still, however, if you must make gold, silver, or their proxy (paper), the touchstone of every thing valuable in this world,—I affirm, we have not the most distant notion of the capabilities of Old England in this respect; there is enough, and more than enough, to satisfy the most inordinate appetite; you may be gorged if you will, absolutely surfeited, with money if you so please to decree; and you may realize that felicitous state which an honourable member of Her Majesty's cabinet did me the honour to say we should experience, provided a plan which I took the liberty to offer for his consideration were adopted, as a means of increasing the revenue, viz., "that such an enormous mass of money could not be considered as *cash*, but only as merchandize" !!!

So then it appears after all, that we don't want money; yet we are starving without it, and must needs burden ourselves with fresh taxes and rates, and use every expedient to obtain that which we actually do not stand in need of. Here is a fresh instance of the admirable working of the present "*beautiful*," though somewhat anomalous, system

of society. Were it not that starvation is really no joke, and poverty anything but a laughable matter, the bare idea would provoke one to "split one's sides" with cachinnation. Nevertheless, paradoxical as it may seem, it is an actual fact that we have, as a body, so much money that we do not know what to do with it,—and yet, as members of that body, we can not even get bread to eat, leaving cheese, meat, or drinkables, wholly out of the question !

Now which is preferable, such a condition as this, or a state of "barter"—where *all* are clothed and filled to satisfaction, and not only have enough but to spare? To trace the principle somewhat higher, suppose the Co-operative System to obtain extensively in this kingdom, What in the course of years would be the position of the Government? simply this—That the Government Phalanx, or associative body, the regency or ruling power, or whatever denomination you choose to assign to it, would possess within itself the means of support; it could *not* do otherwise. Then what becomes of our Taxes? as a matter of inevitable necessity they would cease. All your agitation about free trade, where would it be? in the waters of oblivion. Free trade *must* ensue, as an unavoidable *consequence*; you are now striving to obtain it as a *cause*. It is utterly impossible, and out of the nature of things, for a moment to entertain the idea upon reflection,

it can never be realized as a *cause*, as a primary movement ; but it *must*, as a mere matter of ordinary occurrence in the common course of events, be the *result* of the co-operative system.

So that you who are now fighting for free trade are in the situation of a man who attacks his own shadow ; and before that shadow falls, if you go on with your senseless boxing, you must fall yourself ; and then, true enough, you are both down together : and I calculate you will be the sufferer, and find the berth you have chosen hard enough and cold enough to your heart's content. The same applies to your Anti-corn-law Agitation ; destroy the corn-laws now, and you break your own shins most effectually, and ten to one but you knock the legs from under your body ; though by the operation of the Associative plan, the corn-laws would disappear as a mountain mist in June. Why ? because there would be no further need for them ; and you would have something much more profitable and interesting to employ your time and thoughts upon.

CHAP. II.

THE AGRICULTURAL PHALANX.

TAKE we now another view of the advantages derivable from the establishment of Phalansteries. A nobleman, or a private gentleman, possesses a large landed property; on this property in all likelihood are scattered numerous villages and a large mass of pauper population; his agents keep patching up the wretched huts of cottages from time to time, and his visitors, especially the female part, are continually admiring the "picturesque effect" a "thatched cottage" gives to the landscape, singing "Home, sweet home," and exclaiming, "Oh how sweetly pretty." Meanwhile these "sweetly (?) pretty" dwellings are continually requiring some repair or other, and this repair more than swallows up every atom of rent which the agent or his sub can by any contrivance screw out of them; and instead of being the happy home of a cheerful, well-fed, well-clothed producer in society, what do you find to be the reality? nine times out of ten they are the abodes of sickness, filth, disease and crime, the habitation of the pauper, and a burden upon the community; and the Landlords now look upon cottage property as the very worst they can by any misfortune possess.

Now let a Landlord who happens to have such property, reflect what would be his position under the following circumstances. He now, we will say, possesses a village of two or three hundred cottages; each of these, instead of bringing him in money, costs him on the lowest average £2 each per annum in repair, here is clearly an annual loss of £400 or £600 per annum; a fortune for one of his younger children thrown away to the winds, exclusive of his agent's pay for superintending the work done. Suppose we then, that he is sick of this sort of thing, that he sweeps away the whole of the village, previously erecting a Mansion which shall contain the whole population. "Goodness gracious,"!! say you, "why he'd have a Town, a Tower of Babel, a Pyramid, a-a-a, in short, every thing monstrous and shocking to think of." By no means; take a line and a carpenter's rule, look the monster steadily in the face, and your fears will speedily vanish. There are many private houses in the land, and built expressly for the accommodation of single individuals and for families, which are quite as capacious, if not larger than anything we should require for your village;—take, for example, such a place as Knowle Court in Kent, as Chatsworth, Woburn Abbey, or Eaton Hall. May I ask—what are all these, in literal fact, but so many Phalansteries? what are your Colleges but Phalansteries? what your Hospitals for the insane,

your Schools, Greenwich Hospital, your Foundling Asylums, &c. &c. &c.? And could you maintain all or any of these institutions as you do maintain them were the inhabitants located in separate dwellings as in villages, or in isolated houses by twos and threes, or by families? assuredly not.

It being presumed that this part of the question is set at rest, advance we to examine the comparative *profit* derivable from the Phalanstery in contra-distinction to the Village. Every inhabitant would pay a clear and certain rent for the apartments he or she occupied; moreover, every occupier would have to make a deposit of at the lowest amount £5, or bring that value in talent or labour, to constitute him or her a member of the community; and, to establish security, this principal sum to be credited to his account, and to receive interest according to the established rate, during the continuance of the owner's membership. We will say the mansion shall cost £40,000 in building; many men could well afford such an outlay, to numbers it would be the mere cost of a horse establishment. We will say the house contains apartments for the labouring heads of families one hundred in number, rent we their rooms and the share of their grown-up children at £3 each, here is £300 per ann. at a stroke—produced by a class collectively, who singly produced nothing before. Again, here is a source of provision for your

younger children; one might be the Governor of the Institution, another the Minister, a third the Surgeon, a fourth the Superintendent of your Farmery. Here allow me to ask, where will you upon the existing system find an estate which can afford to make such a provision as this for the members of one family? But you say £300 is no interest for £40,000, but you must permit me to add—that you have not only obtained £300 in addition to your former income, but you have saved the £600 which your cottages formerly cost you; so that your clear gain is £900 in the matter of labourers' cost alone.

But this I do not consider sufficient; proceed we on our way. Instead of sending your sons to Schools and Colleges, where they cost you often-times twice or thrice the money you have laid by for their fortunes, we will suppose that you have the good sense to perceive that by educating them for the superintendence of such establishments as these, you not only save your money and their fortunes, but that you *create* a reciprocity of interest; you "keep the bundle of sticks together"; you combine the interests of your children and your own. And instead of producing a race of dissatisfied, wild, harum-scarum spendthrifts, you show to the world a set of men, who, in familiar language, "know what's what"; men with ideas of economy, with feelings of *sincere*, *not feigned*,

attachment to their tenantry, whose interests are so intermingled and combined with your own, and those of the people among whom they have lived, that they have neither wish or inclination for other sources of occupation or means of procuring pleasure : here then is another means of gain in return for your £40,000, the amount of which is incalculable, for it depends upon your own will.

Now as another and a very fruitful branch of the productive power of co-operation, let us glance at the capabilities of the land, worked, not by a man or two stuck here and there ; one ploughing, another cutting a hedge (hard work this, at which many men swear dreadfully, particularly when the thorns are troublesome), a third a mile off, up to his knees in a muddy ditch, catching cold and "rheumatiz" in abundance. Contrast this method, I say, with a plan somewhat after the following fashion. For instance, the weather is beautifully fine and dry to day, I want the land intended for spring corn ploughed, harrowed, and sown ; it may rain to-morrow, and stop my proceedings for a month ; instead, therefore, of having to collect my men from miles off, here I have the whole squadron ready at a moment's notice ; I send them with a Director (an Officer, if you please), and one of Mr. Etzler's Machines, in two or three hours my land is ploughed, sown, and harrowed. The pride and delight of my men are unbounded ; and,

instead of coming home with bent backs, weary and anxious countenances, tired almost to fainting, and not knowing how to provide for their families when they do return,—you see nothing but gleeful faces, a light unwearied step, a bright exhibition of thankfulness and joy; which, even if the change were not profitable to you in a pecuniary point of view, would infinitely more than repay you for your outlay of a little superfluous cash, which you really did not know how to employ. Now if you do as above supposed, for what you care it may “rain cats and dogs” to-morrow; but if you had gone to work with two or three men and five or six horses, the rain might have delayed your operations for weeks, and have furnished you with abundant opportunities of grumbling and cause for anxiety.

The same system applies to the gathering in of your crops; time saved in farming is clearly money gained. “But,” say you, “the men at this rate would soon have nothing to do.” Never fear that, occupation is *always* in the way on the Associative plan; true, they would not be worked so hard, or in so physically injurious a manner, as they now are; though if you wanted your hedges cutting, you would have nothing to do but to get up what the Americans term “a Bee,” i. e. send all hands at once to the job; and, instead of being a month or two about it, it would be done in a day, or half a day, and you would have leisure and hands to

turn your powers of thought and action to some other work requiring your attention,—to say nothing of the natural cheerfulness and glee which are the invariable concomitants of a large number of men working in company. “Many hands make light work,” and light work makes many cheerful faces, and a cheerful face is indicative of a merry heart, and a merry heart is a delightful acquisition in this “vale of tears,” which by the way we help to create.

Now let us look again to the “main chance,” the interest for the £40,000. I will engage to say, that the produce of your estate worked on the co-operative manner shall be ten shillings per acre more than under the present system, do the best you will with it; therefore on an estate of 5000 acres, on which you have expended £40,000, you shall have increased rent of land or profits £2500, rent of apartments and money saved by labourers’ cost £900,—this together makes £3400; a tolerable interest, “as times go,” for your outlay: to say nothing of the education of your family. And be it further remembered, that as you are now doing, you are not receiving one single shilling of this income; though the amount of principal remains buried (at a manifest loss to you) in cottage and village property; which, if you value the three hundred houses at £100 each, i. e. £30,000 in the aggregate, is just so much unproductive capital;

and the inhabitants in addition a decided burden, instead of being a source of profit. They are consumers without being producers,—and your family being consumers also, you are literally burning your candle at both ends at once: no wonder, therefore, that you so often find yourselves in the dark.

Now accompany me a few steps further, and I will shew you that the whole of the interest already gained upon your outlay is produced by one-sixth or one-eighth of the population, whose powers you have at command; and I intend that *all* (the sick, the imbecile, the infant, and the infirm, always excepted,) shall be producers as well as consumers. "How," say you; "Look at the Moravians," say I. Here be it certified, that I don't require all the women to work lace caps, collars, and such like feminine gear; but I do expect them *all* to do something,—either in the way of servants, as sempstresses, as nurses, as cooks, &c. &c., which shall by the committee of management be considered most beneficial to the community.

I expect all the linen worn or used by the establishment to be made up on the premises; and instead of the women dirtying their delicate hands by such work as cleaning grates, &c., all of which, if done at all, should be done by boys; I would have them make all our shirts, all their own—but I am an old bachelor, and know nothing at all about female traps—and if they made more than we

wanted, the surplus should be sold. They should *spin*, for one or two spinning-wheels I would have, in spite of their not being economical, if it were only for "auld lang syne," and the cheerfulness of the thing. They should do what upholstery was required ; at least, such as their strength was equal to : and above all, they should *Marry*,—and assist instead of burdening their husbands and the parish, as they now do. For you would find as an inevitable result of the combinative system, that so far from there being a superabundant population, we should really not have half the hands we required for the work which there was to do.

Every individual tenant you have would possess a *separate* and a *combined* interest in your establishment, he would naturally take a pride in its welfare ; he would in some degree be an owner or a shareholder ; and it must be evidently perceptible to the most dull of comprehension, that you have removed one great source of misery and discontent—viz, anxiety for the means of subsistence, which now exists without the possibility of obtaining those means. Further than this, you have created an interest of the *mind* where that of cash (and cash only) formerly obtained ; and you have excited a motive for labour at once joyous, animating and satisfactory, in lieu of the compulsion to work ; or when work was refused, to starve, beg, or go to jail.

Again—but not to conclude, for I have not done yet, and if I proceed at the rate of the last twenty-four hours I shall need the assistance of a “Phalanx” of pens: (apropos of pens, how can you encourage the atrociously cruel custom of plucking living geese for the sake of rather a superior quill?)—Again I repeat, by the Associative plan you have made such a provision for the temporal and eternal welfare of your children as under the present system would indeed be impossible. I say the eternal welfare, for surely the education of our young men at the Schools and Colleges of modern time, the life they lead in the Army, both at home and abroad, must tend to anything but a well-being in eternity. You have given them a taste, an appetite for the pure simple pleasures of nature, in the place of the artificial joys of modern association; you have removed all necessity for that direst curse of humanity—a forced celibacy, a state of rebellion against the laws of God, of nature, and of rationality; you have shewn them the luxury of doing good, and placed the means of obtaining that luxury within their reach; you have very materially lessened, if not altogether removed, the incentives to crime and indolence which now prevail; you have supplied a motive for exertion hitherto unthought of, or if for a moment entertained, merely glanced at as the illusive project of some madman. You have, thanks to Him who first put the idea

into your mind and whose glory alone should be the ultimate end and aim of your every action, created, not a perfect system—for in this world all our best efforts must and ever will be more or less tinged with imperfection—but you have done more good, I will venture to assert, with that £40,000 of your's than ever yet was done with thrice the sum in providing for the temporal wants and necessities of your fellow-creatures, either by this nation or any other. You have made hundreds of your fellow-creatures thankful and happy, who before were thankless and wretched; and you have, even in this world, reaped a reward for your labour in realizing a source of profit of which you had no previous conception, and of which I have only glanced at the outline.

CHAP. III.

THE MILITARY PHALANX.

Now we will take our leave of the Landlords, and, again with a profession of the “most profound submission and self-mistrust,” address ourselves to the Military Phalanx, and their head—the Government of the country. It is presumed that their services are the sole property individually and collectively of the country they profess to serve; but according to the “rules of modern society” they are wholly a *non-productive* class, a *consuming* class, though a *protective* class; now we hold that in Association *all* classes indiscriminately (the aged, infirm, imbecile, and infant always excepted), ought to be *productive*: therefore, “all ye Regiments, Battalions, Brigades,” attention! Form Phalanx! march!—halt, dress!—very well—as you were!—Gentlemen, can you afford me any plausible reason why if our Sappers and Miners, who have of late been so nobly and laudably employed by the Government, your master, under Major-General Pasley, Lieutenant Hutchinson, and other justly-celebrated and scientific men, should occupy their time and their talents as well as their arms so beneficially to the country which supports them, can

you, I say, tell me why our Regiments of the line and our Cavalry should in time of peace be exempt from a participation in their honours? for an honour it indubitably is, both to the country who thus employs her soldiers, and to the soldiers who are so employed. "How ridiculous," say you, "why, in the first place, there is nothing for us to do; and in the second, you surely would not turn us into a pack of day-labourers, would you?" To query No. 1, I reply, there is a "great deal" you *might* do; and to the second, you are day-labourers now, and night labourers too, unless I greatly mistake—and I question very considerably if one man in a thousand among you is ever satisfied with any single day's work you now perform.

When I was in Prussia and Austria, in the year 1835, I was much struck with the extreme soldier-like appearance, the hilarity, and cheerfulness of countenance, exhibited by the troops in those countries; their deeply-bronzed faces, and sinewy iron-like frames betokened hardihood and an intimate acquaintance with labour. On enquiry I found they were employed on government works, and in fortifying the frontier; and that on such occasions they took up the pick-axe and the spade in lieu of the musket and the sabre. Now will you be pleased to state your objections to the employment of our home troops in divisions—six months duty being allotted to each division alternately—on Go-

vernment Works, the formation of Railways, &c. ; and whether, if all our soldiers worked in this manner, say from four to six hours per diem, in alternate squads, squadrons, battalions, or brigades, would our men be the less fit for fighting, if fighting were indispensable ? would they be less disciplined than if half their time were passed in beer-houses, and lounging about the streets of our towns ? would their morals be more corrupt or their thoughts less profitably engaged ? would it be more or less beneficial to the country at large that you had formed yourselves into a *productive*, instead of merely a *protective* or a consuming, class ?

“ I say, Major, what do you think of the fellow ? we’ve caught it this time any how ; d’ye think there’s anything in it though ? ” If you will permit “ the fellow ” to accompany you to the barracks I think he can shew you what there is “ in it. ” ‘ Par exemple,’—suppose the Government should imbibe an Associative notion, and by way of experiment, take into its head the idea of building a Phalanx on some one of its numerous estates ; and for the sake of convenience we will suppose a railway to pass through, or near the estate ; for the “ fun ” of the thing, they people the Phalanx with a regiment or two of soldiers : “ Eh, but that would be making Barracks of it, not a Phalanx. ” What are Barracks but essentially a Phalanx ? I would take leave to inquire. However, the Government

chooses that the estate shall be worked by soldiers, and that the labour shall be so apportioned that each division shall work on the estate four hours in every day; and that the produce of the estate shall be applied to the maintenance of the establishment and the regiments stationed there for the time being: few of the men are there who do not know how to handle a spade as well as a sword or a musket. And if you can employ part of their time beneficially in this way both to themselves and the community, "pour quoi pas," Why not? "At this rate," you will answer, "we are literally turning our swords into ploughshares," or those who use them into ploughmen—which is much the same thing in the end. Again, I repeat, "Why not?"

And if in this way a regiment can do something towards its own support, instead of going about like a child in leading-strings and unable to stand without the assistance of every other member of a productive community, Why not? Encore. The Government, or the country, or a Company, require the aid of a number of men to remove some great obstruction to the progress of a national undertaking, such as the transportation of a hill, a cliff, a rock, or the diversion of the course of a river; the community or the company specially engaged in the work, hire the services of a regiment of Cavalry or Infantry, as the nature of the

work requires, they take with them one of Etzler's Machines,—or him whom my friend, Mr. Weale of High Holborn, denominates the “Yankee Geologist,” a fellow made of stout steel and iron, and who works by steam, who can do things almost incredible; for by the aid of a man or two he has removed six hundred and sixty-seven waggon loads of earth and stones in a day; whereas double the number of men and four times the number of horses could not remove more than a twentieth part of the same number of cart loads in the time: fine “fun” this, for our soldiers,—away they go; and almost while we are composing our dissertation on the subject the work is done, and they have really something worth talking about to tell their wives and comrades on their return.

Now had they been engaged in that most profitless occupation of riding from one end of Wales to the other and back again in the search after those slippery personages, “Rebecca and her Daughters,” whose principal antipathy seems to be directed against Turnpikes; or if they had employed their time in a “Still hunt” in Ireland, or in riding down a mob of more than half-starved mechanics, stupified chartists, and corn-law agitators; they would have returned to their quarters angry, dispirited, and fatigued with fruitless labour, and neither have put any additional pay into their pockets, or gained any honour as the meed of their services: here they would do both. And so far

from a hill-removing expedition or a river-turning foray being looked upon with dislike, I will engage that you would have more volunteers by hundreds than you required for the work.

Once more. The Government have a certain large tract of waste land, and they do not know what on earth to do with it, it is wholly unproductive, and they wish it were planted. "Send down to the Horse Guards," say I, and the thing may be done while you are debating about it. The Commander-in-Chief orders an "Industrial" Regiment or two to be off, with a few of Etzler's contrivances and a brace of our new acquaintances the "Yankee Geologists"; in the course of a day or two your tract of barren land is a young forest, and you may sow it with wheat, or plant it with potatoes, for the first year or two, to pay for plants.

Now, gentlemen, allow me to ask is there "anything in it"? Are your men one jot less subordinate, less soldier-like, less fit for "service," than before they "formed Phalanx"? Which is the best "fun," if "fun" you must have, kicking one's heels about a provincial town, getting drunk in the beer-houses, destroying the peace and happiness of the women and their friends,—forbidding your soldiers to marry ("Oh! that's the devil,"* say

* Some apology may be deemed requisite for the insertion of this very unseemly ejaculation. I will give it. "O, it's only a way we have in the Army"! and it may be added, "out of it also."



you, "a married soldier is out of the question;" and as to a married sailor, a certain gallant Commodore declares that he is 40 per cent. more unfit for service than before he committed the crime),—but I shall proceed "for all that": Which is the best "fun," doing as I have said, or allowing and encouraging them to marry, thereby removing one enormous source of misery, disease, and crime; keeping them from beer and dram-shops; affording them some other "fun," and raising their moral station in society; proving to them by actual experience, not theory, that we look upon them not merely as a *protective*, but as an eminently *productive* portion of the community? If, gentlemen, you coincide with my views, may I suggest the propriety of your immediately forwarding a memorial to the Commander-in-Chief, praying that he will forthwith direct the Adjutant-General to add the words of command, "Form Phalanx," to the existing code of instructions for the use of the British Army.

CHAP. IV.

AN ADDRESS TO ALL.

IN addition to the foregoing advantages, a sense of security would pervade society of which we can now form but a very inadequate idea ; all descriptions of property would be respected, as the motives for theft and dishonesty would be removed : and as in the case of free trade and the corn laws, by removing the cause of evil the effect ceases as a natural consequence. Still human nature is but frail, and for the sake of putting a case we will suppose a theft to have occurred, and the thief to have absconded—all you would have to do, would be to communicate with the next Phalanstery by telegraph, requesting his detention, they in succession to the other establishments ; and as every porter, or gate keeper, would, as at Railway Stations, be a policeman, escape would be next to impossible : here again is a prominent advantage, you have an efficient body of police, not stipendiary merely, but interestedly attached to the Institution. Your thief could not enter without immediate detection, and as the product of his theft could not under any circumstances be disposable of, his labour would be nugatory ; and few men could be found

who would take the trouble to steal a thing they could make no use of whatsoever when stolen. As to highway robbery, it is clear that nothing but revenge or insanity could instigate either act; and you have removed all motive for the first, and of course can only treat the other as a disease, for which let us hope some cure may in the course of the enlightening process be divulged.

Admitting, however, as we do in the fullest extent, the entire corruption of human nature, nevertheless we firmly believe that by our laws and the operation of our present social code we have rendered, and do render, human nature infinitely more depraved than under other and more ameliorating circumstances it would be. From our earliest day to the last of our existence, unless we happen to possess a larger portion than our neighbours of the God of this world—gold, or silver, or their representative, property—our whole life is one unceasing scene of coercion by our fellow-creatures. Force is the only argument used, or its alternatives, starvation and punishment, until the mind becomes enslaved and debased; or the evil passions engendered by the galling yoke of necessity and deprivation, break out fearfully in murder, theft, and the commission of every atrocity.

No encouragement whatever is given by society to the cultivation of the finer feelings of humanity. On the contrary all, with very few exceptions, join

in ridiculing and crushing them wheresoever they appear; and as we sow, thus do we reap. Our jails are filled with criminals, our magistrates offices with vagabonds, our workhouses with paupers; and our law dispensers, the magistrates and judges of the land, retire to their homes thinking how admirably the system works. They boast of the glory of the English laws, and meanwhile they attribute the overwhelming increase of crime to every cause but the real one; they consider that they perform the whole of their duty to their God, their country, and their neighbour, in sentencing the criminals by wholesale to the jails, the paupers to the workhouses: and often and often will you hear the magistrate exclaim when alluding to these classes of his fellow-creatures, "Poor devils, we must do something with them," or "What a damned scamp the fellow must be." And this is all the help they receive; you class them with demons, but if demons they be, I would only ask, who has made them such? *Not* their Maker,—for the thought even is blasphemy,—but the "System of Society." The rules of association as they now exist, have made the sufferers what they are; and when we pause in our career to reflect that many and many a destitute fellow-creature has in the course of this very last winter stolen a loaf of bread, or some trifle, *in the hope that he might be sent to prison and transported for the act, thinking*

thereby to be at least secure from the unutterable pangs of starvation; surely, surely it behoves us to rise as a nation, as a community of Christians, as we hope for mercy in our last great trial, and for happiness hereafter, and wipe away this degrading stain of inhumanity from our brow !

You may preach to me as long as you will about the utter depravity and corruption of human nature, you may talk of the want of intellectuality of the lower classes, of their degraded state and low propensities, you may adduce facts by wholesale in proof of the difficulty of teaching them anything ; but, in reply to each and all of these arguments, I would fearlessly assert—that, though with the most sincere belief in and reliance upon the Grace of God, as *the only means* of effecting a change in the human heart, we have *not* made use of the means with which He has so abundantly blessed us ; we have not aided His Holy Spirit as we might have done ; neither have our efforts as a community been directed to the attainment of that end for which we were sent into this world.

I have heard much of the ingratitude of the poor, I never yet met with an instance ; though I could furnish numberless examples of the rich man's ingratitude. Much as I have lived among the poor, and closely as I have studied their habits and propensities, ingratitude is one of the last faults I should lay to their charge ; and I unhesitatingly

declare my conviction that in the greatest variety of instances we have acted the part of the Levite, and not that of the Samaritan towards our poor and erring brother; we have made no effort to develop his intellectuality, but added incentives to grossness by placing beer-houses, gin-palaces, &c., in his path; we have fostered his low propensities by holding out no inducement worth the name, to his amendment; we have made him a thief by refusing him employment when he was starving, and making thieving and poaching a more profitable trade than labour: and we may rest assured that his blood will be required at our hands, if he falls a victim to the ruthless "rules of society" by the transgression of the laws of his country.

You may say, "Look at our benevolent institutions, our clothing clubs, our friendly societies." I see them. Much has been given us, and of us will much be required; our blessings are great, the heavier the responsibility of our stewardship. Let us then arouse in time, and by strenuous combination and co-operation, for singly and individually our efforts are utterly useless, (and worse than useless, for they create hope without affording the means of realization,) let us unitedly endeavour to remedy the evils of which we so justly complain. Let all be done in a simple, firm reliance on the Divine aid. The coral insect of the Southern Ocean may well teach us a useful lesson; and

Solomon pointed to the ant as an exemplar worthy of our imitation. The small coral insect, which we require the aid of a powerful microscope to discern, is already forming a new continent which begins to attract the serious attention of our men of science; the numerous small islands of the Pacific and Indian Oceans are the result of this little creature's labours. They prove to us what can be done by co-operation, and truly we may say that God has chosen the weak things of the world to confound those of the great, the mighty, the learned, and the wise among men; for who of us, what nation is there who with all their skill and talent combined can form one such island as those of the Maldives, and the numerous surrounding groups? Yet it is now proved on the most incontestible evidence, that they are all formed at the will of the Almighty Creator of the Universe, using as a means or agent one of the most minute, and apparently weak and helpless, of his creatures.

Away then with the term "impossible," except when used in reference to the breach of our Creator's commands. Let us strive to make murder "impossible"; let us do our utmost to render hatred, envy, malice, revenge, and every evil passion "impossible." And we shall find many more things possible, if undertaken with a sincere and earnest endeavour to promote the glory of God, and the well-being of His creatures, than we have yet ever

dreamed of. In the place of confusion will appear regularity and order; love and charity will take the place of hatred and distrust; we shall find impossibilities vanish from our path: the "rough ways will be made smooth," and the crooked paths of vice, duplicity, and an over-reaching eagerness to enrich ourselves at the expense of our neighbour, assume the direct form of the "straight path" of virtue, honesty, integrity, and a mutual wish to aid each other. We shall wonder at and intensely admire our own progress, which will be in an inverse ratio to that we are at present making; for each will seek another's good and not his own, thereby securing that, which, under our present circumstances, we can never hope to attain; for the means we now use frustrate the end, and are nullified alike by the laws of God and of humanity; and if in our time anything like a millenial state is to be realized, it appears to us that the measures we have been enabled to suggest, however feebly and imperfectly they may have been pourtrayed, are more likely to bring about that much-to-be-desired consummation, than our present selfish system of words without deeds, of mysticism and duplicity in the stead of openness and truth, of a theoretical in the place of a practical religion, of the law of coercion instead of laws of mutual interest and love, and of individual aggrandizement at the expense of the community.

I have studiously refrained from particularly expatiating upon the duties of our Clerical or Ecclesiastical brethren, simply because from the sacred nature of their office and employments they ought to possess larger and more extended views on such subjects than a Layman can make any claim to, and because I have been accused by some clerical friends of entertaining Socialist and Infidel opinions; they ought to have known me better: and moreover, such terms are scarcely applicable to the advocates of any system, however obscure it may at a first view appear, without bestowing upon them serious and deep investigation,—more particularly a system which seeks not its own glory or individual welfare, but that of all men, is worthy at least of examination. And though in judgment we may have erred, the most moderate demand we can make is, shew us then “a more excellent way,” and we will gladly and earnestly adopt it; but if you tell us to wait, and sit still and do nothing, when all nature cries out for active and energetic exertion, we cannot conscientiously and with the belief we have in the power of our God, and the implicit reliance we place in the truth and efficacy of His holy Word, indolently fold our arms and say “nothing *can* be done.”

We are convinced that half measures are worse than no measures, they are trifling with the talents with which the Almighty has endowed us; and no

consideration of "possible" failure ought to induce us to forego the experiment, at least, of a system which offers such advantages, both immediate and prospective, as the Associative System upon established Christian principles; against which no objection can be raised, except that stale dogma of the sect of "impossiblists," "That you can never congregate people together without adding to our present evils"; while they daily evince their utter disbelief in their own doctrine by the example of Schools, Colleges, Infirmaryes, and Associative establishments, which they set up and support on the sole ground of convenience and accordance with the *customs*, not the real and actual *wants* of society, and without any reference whatever to the Divine law.

A man will now send his son to an expensive school, which he can ill afford to do, knowing that he is learning what he himself condemns; contrary to his own conscience, and to the utter destruction of the boy's better feelings and natural sentiments, yet in accordance with the customs of the society in which he lives, he still continues to send him year after year; he hopes the boy will *turn out well*; and he being a pious man, daily invokes his Maker to grant a blessing upon a system he *knows* by experience to be pernicious: and this is called "doing one's duty towards our children"!! Such of our friends are earnestly advised to remember

what St. Paul says of those who doubt and yet partake of that of which they doubt; and that though they be Teachers, the time may come when they themselves need to be taught what are the first principles of the oracles of God, and they may perhaps be as those who have need of milk instead of strong meat.

CHAP. V.

AN ADDRESS TO OPERATIVES.

AND now one word to my poorer brethren of the Agricultural and Operative classes. Let me most earnestly recommend the latter in particular, to relinquish many evil practices in which they now indulge. They must not imagine that all the evils of society are attributable to their employers, they are *not*; and, in justice to the latter, I will now proceed to shew how far they, i. e. the operatives, may relieve themselves by their own exertions from many of the most serious causes of suffering under which they now labour.

In the first place, cease to meddle with Politics, Corn-Laws, Repeal-Unions, Chartist-Societies, and such like; pause and consider if they are likely to bring money into your pockets, to put clothing on your bodies, or food into your mouths and the mouths of your families; most unquestionably they will do none of these, but they will inevitably do the very reverse of all three. You too, have as urgent a duty to perform towards your neighbour as the rich man has; and your neighbour's right is to be as much respected as your own. You have no right to exact a drinking-fee from an apprentice

on his first joining his trade ; you have *no* right to make a fellow-creature pay towards a drinking-bout on leaving his apprenticeship, and standing at the bench for the first time on his own account ; you have *no* right to exact or to ask for “ foot money ” on any occasion whatsoever ; and you have *no* right to spend such money when you have obtained it in drunkenness and debauchery, which is almost the invariable result of obtaining it.

Again, you have *no* right to make secret rules with regard to these practices, or with respect to your employers ; you have *no* right to form secret combinations to prevent other operatives from working for any master for lower wages than you receive : recollect that on all occasions of collision produced by such combinations as these *force will be met by force*, and on all collisions *both* parties suffer. You create a feeling of hatred and distrust, and are only employed from absolute necessity ; and you in return, look upon your employers as hard-hearted tyrants, whom you would destroy at once if you dared, or if you could. Half the money spent as before-named if it had been laid by for the last fifty or one hundred years, and put out to interest, would more than have sufficed *now* to have kept you in affluence, comfort, and respectability, in times of slack trade.

Again, combine yourselves, and aid us in doing so ; set your faces against the gin-shops and the

beer-houses ; make no rash temperance resolves, but act without talking. A gin-shop is one of the principal gate-ways to the regions of everlasting suffering ; there is no question about it. The beer-shop, if you have any regard for your wives, your children, your sisters, and your families in general, you will at once aim to *destroy* ; not by pulling it down, but by withdrawing your custom, and thus gradually but surely obliging the proprietors to shut up the house, or betake themselves to some more reputable and more Christian-like mode of support. Remember that they are supported by *the poor man's pence*, and the poor man's pence ought to be devoted to the support and comfort of *the poor man's family* ; therefore withdraw that support from the beer-shop, and it must inevitably cease to exist.

If you are asked to join a Phalanx, inquire first whether it is to be established upon true Christian principles ; and if so, let no one frighten you by telling you that we wish to shut you up in a large Bastile. You will be as free to come or to go as in a Railway establishment, or a College ; you will find comforts prepared for you which you could never attain otherwise ; and instead of being regarded as a mere tool, to be taken up when wanted, and thrown aside when done with, you will find that as long as your conduct is Christian-like, civilized, and respectable, you will be looked *up to*,

ead of being looked *down upon*; your *rights* be *secured* without your troubling yourselves ut the matter: you will be a member of a thriv- establishment instead of a temporary servant; r families will be provided for; your anxieties loved; and instead of tormenting yourselves h political subjects, free-trade, and corn-laws, will laugh at the whole thing as an utter ab- dity, and you will be at leisure to turn your en- attention to your occupation. Every improv- nt or invention you can suggest will be received h attention and respect; and at the close of h year, you will find your funds improving in a nner which will astonish even yourselves, to say hing of the marked progress you will make in object of your personal and domestic comforts, r convenience and respectability.

CHAP. VI.

AN ADDRESS TO THE AGRICULTURAL LABOURER, AND TO BOTH CLASSES.

THE same observations, with a few relative alterations, will apply to the Agricultural Labourer. Avoid the beer-house as you would a pest house, drop that tendency to coarseness and vulgarity in speech and manner which has hitherto been so marked a characteristic of your condition; no rational argument can be brought forward in its favour: there is no reason whatever why a man who follows the plough, or the boy who drives the horses, should not be as polished in their language and manners as a butler or a waiter.

On the present system your excuse for frequenting the beer-shops, is the extreme discomfort of your own homes; it is in truth a forcible argument, but remember, in an Associative establishment this evil would of necessity cease: and I have that confidence in my agricultural and operative brethren firmly to believe that in nine cases out of ten, if they had a home of comfort to come to after the labours and fatigues of the day—if that home were free from the dirt, the filth, the poverty, the misery, and every disgusting thing they now meet

with—they would have no wish or inclination to go out, either to a beer-shop, a mechanic's institute, chartist lecture, or any such unprofitable occupation. A clean, well-furnished, nicely-papered room,—with a good fire, and a cheerful, tidy, well-dressed, smiling wife by the side of it,—would have infinitely greater charms for the labourer and the operative, after his day's work was over, than any beer-shop or lecture-room could possibly have; besides which, scientific lectures would be gratuitously given in the public halls of the establishment.

But mark me well in concluding this branch of our subject, both Agriculturists and Operatives, before joining any Establishment of this kind—search diligently and earnestly that the Directors, and those at the head, be men of sound Christian principles; and that they have *no* rules or laws but such as *are founded upon the Laws of God, as laid down in His holy Word*: for *as sure as they deviate from this principle, so certainly will their efforts to re-organize society fail*. And I most firmly and conscientiously believe that any Association based upon other laws and principles than these would of itself crumble to pieces and fall to the ground, however perfect the model might be in other respects.

Association upon the true principles of vital

Christianity is a work of God Himself, and *must* succeed ; if it wants this primary element, it is a delusion of Satan, and as such *must* inevitably sooner or later come to nought ; and while in existence, be productive of an immensity of harm in lieu of infinite good. The Almighty has said, “ He that honoureth me I will honour, and he that despiseth me shall be lightly esteemed.” The same measure which undertaken in firm faith on this declaration, and with the sole aim of glorifying Him who uttered it, would prosper under comparatively few advantages ; whereas if the work were set about in a mere worldly speculative spirit, it would fail in its aim under the greatest possible accumulation of ostensible advantages. Unless your Maker was with you, Satan most assuredly would be ; and instead of an Association of God-fearing prosperous Christians, you would have a Babel of confusion, and a den of thieves in the end : therefore consider well in the beginning, for upon this hinges the whole failure or success of the plan.

To those who inquire if we want to make the whole of England at once a Society of Phalanges, and do away with the Village system at a dash, I would reply—as far as my own notions are concerned, I should just as soon think of making every road and lane and street in England an iron-rail-

road, and the scheme would answer about as well; those who have made railways merely because the Birmingham, Manchester, Great Western, and two or three main arteries of the railway system have answered the purpose designed, have I take it, by this time found out their mistake. And a man or a company who builds a splendid hotel and a quantity of lodging houses near a mineral spring in some obscure nook of Old England, just because watering-places *have* answered in other localities, deserve to profit by experience, as some friends of mine not an hundred miles from hence are now doing to their heart's content, or rather dis-content. A remark of the celebrated George Stephenson is worth remembering, "Create the demand before you make the supply, and your scheme must answer." In our case we have only to look at our wretched Villages and miserable Town population to answer for the "demand," be it ours then *now* to make the "supply" so loudly called for by both.

There never was a time known when money was so abundant, or could realize so small a return for the outlay, as the present time; and I will answer for it, there never was a scheme which promised a better or a more enduring return for the outlay than the one now presented to our attention, if the principles before alluded to be but rightly considered and religiously maintained.

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The subject is almost inexhaustible, and I have already far exceeded the limits of a tract. Should this little publication however, be received in the spirit in which it is offered, I may at some future time, if life be spared, trespass further upon the notice of my readers; of whom I beg now to take a courteous farewell, thanking them for their kindness in having accompanied me thus far on my journey to the

PHALANX.

*CR
HS*









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